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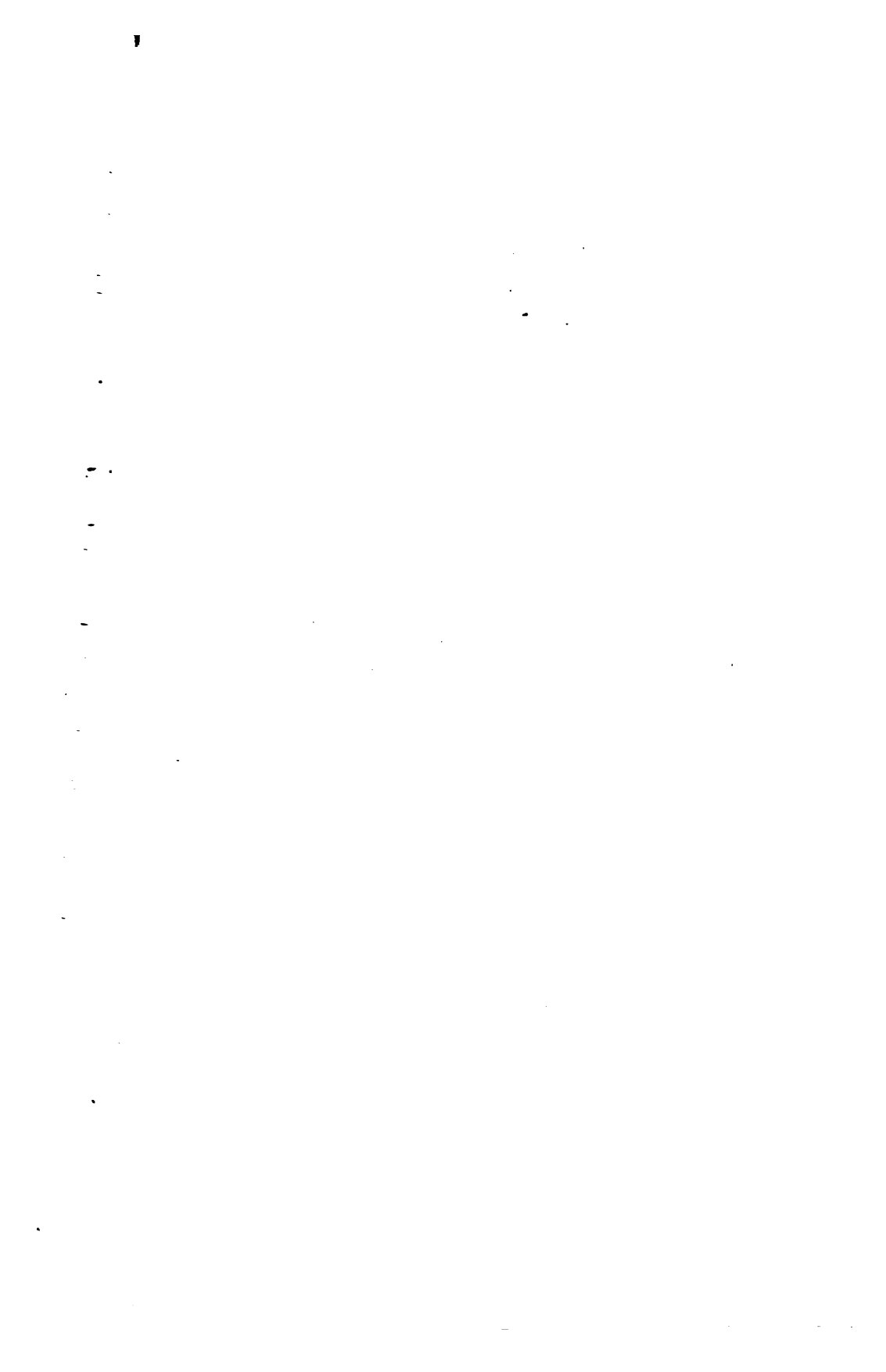


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A TABULAR VIEW  
OF THE  
VARIATIONS  
IN THE  
**Communion and Baptismal Offices**  
OF THE  
CHURCH OF ENGLAND,  
FROM THE YEAR 1549 TO 1662.  
TO WHICH ARE ADDED THOSE IN THE  
SCOTCH PRAYER BOOK OF 1637.  
WITH AN APPENDIX  
ILLUSTRATIVE OF THE VARIATIONS.

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## THE PREFACE.

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THE Services and Rubrics of the Prayer Book generally are become an object of so much interest both to the Clergy and Laity of the Church, that this circumstance alone will, it is hoped, be a sufficient apology for the following pages, the design of which is to exhibit the variations which from time to time have taken place in its two principal Offices, those namely which relate to the administration of the Holy Sacraments.

The original intention of the Editor was to have collated the entire Book, but on further consideration it appeared to him that the variations of the other portions were either too well known, or not sufficiently important, to warrant so extensive a plan, and also that being frequently confined to the Books of K. Edward, they are already to be found in an important work entitled, "The two Books of Common Prayer set forth by authority of Parliament, in the reign of King Edward the Sixth, compared with each other."

So far then as relates to these Books exclusively no additional information is required. But the plan, it is conceived, requires to be carried out in regard to the Editions which followed after, and particularly in reference to the Offices selected in the present collation. The state of the Liturgy during the reign of Elizabeth is still but imperfectly understood. The copies of that period are extremely scarce; and at the same time it must be interesting to learn to what extent they differ from the preceding Books or from each other. Again, the Books of James the First contain important Rubrical variations in the Office for Private Baptism, and the Scottish Liturgy, although of a later date, possesses independently of its relation to the English Books, an interest on several accounts peculiar to itself.

The object of the following Collation is to place these Books in juxtaposition with each other and with those of K. Edward VI., by which means the reader is presented at one view with the revisions and alterations which have occurred from the year 1549 to 1662. A plan similar to this was adopted by the learned L'Estrange in his "Alliance of Divine Offices," and it is certainly more intelligible, and better calculated to impress the differences upon the memory than a Commentary. But his view is somewhat unconnected and broken, and therefore troublesome to examine whether in reference to the *matter*, or, which is no immaterial circumstance, to the *order* and arrangement of the several portions.

With a view of rendering the present work more complete, it has been thought desirable to offer a short introduction to the several Books which the Editor has undertaken to collate. Much indeed is to be said upon them all, and a great deal of minute and curious criticism has been more particularly of late bestowed on the earlier editions of the Prayer Book, but as the present volume is confined to the Liturgy (strictly\* so called) and to the Offices for Baptism, it must suffice in reference to the remainder to embrace only the material variations of each revision, the causes which led to them, the period of their insertion, and the authority on which they rest.

The history of the Book of Common Prayer from the time of Edward VI. is comprehended under six epochs;—that of 1549, when the original Book of K. Edward made its appearance—that of 1552, when it was revised—that of Elizabeth, 1559—that of James I. 1603—that of Charles I. [Scotch Liturgy 1637.] and that of Charles II. 1662, when it was settled in its present form.

Previously however to the publication of the first of these formularies there had been set forth an "*Order of the Communion*," printed the viii. day of March MDCXLVIII. "This office, (to use the words of Heylin) was framed by godly

\* Viz. the Service used in the celebration of the Eucharist, which is generally so denominated in the writings of the Ancients. "In the Eastern Churches," says Mr. Palmer, "that Service (though sometimes known by other

appellations) has long borne the title of the 'divine' or 'mystical' Liturgy. In the West, the Eucharistic Office has most commonly been called 'missa;' but the term 'liturgy' has also been frequently applied to it."

Bishops and other learned men appointed by the King's command to consult together about an uniform order for administering the holy Communion in the English tongue, under both kinds of Bread and Wine, according to the Act of Parliament<sup>b</sup> made in that behalf, which persons so convened together (if at least they were the same which made the First Liturgy in this King's reign, as I think they were) were those who follow :—Thomas Cranmer, Abp. of Cant., Thomas Goodrich, Bp. of Ely, Henry Holbeck, Bp. of Lincoln, George Day, Bp. of Chichester, John Skip, Bp. of Hereford, Thomas Thirlby, Bp. of Westminster, Nicholas Ridley, Bp. of Rochester, R. Cox, Dean of Christ Church, Dr. May, Dean of St. Paul's, Dr. Taylor, Dean of Lincoln, Dr. Heynes, Dean of Exeter, Dr. Robertson, afterwards Dean of Durham, and Dr. Redmaine, Master of Trinity Coll. in Cambridge<sup>c</sup>: who being thus convened together, and taking into consideration as well the right rule of the Scripture, as the usage of the primitive Church, agreed on such a form and order as might comply with the intention of the King, and the Act of Parliament, without giving any just offence to the Romish party.”—

The Service at this time drawn up, left the Office of the Mass to be still said in Latin to the end of the Canon and the Communion of the Priest, but it also added a form of Communion for the People according to the following order :  
 i. an Exhortation *before* Communion, (differing from that of 1549 in the article of Restitution, which was subsequently inserted,) ii. an Exhortation *at* the Communion, iii. the Invitation, iv. the Confession, v. the Absolution, vi. the Sentences, vii. the Prayer of humble access, viii. the Delivery of the Elements, ix. the Benediction, x. a Rubric respecting the Bread, and another for consecrating more Wine<sup>d</sup>. This form having received the sanction of the King and the Council was

<sup>b</sup> This was an “ Act against such as speak against the Sacrament of the Altar; and for the receipt thereof in both kinds,” which Act passed both houses by Dec. 20. 1547. In a Convocation Nov. 5. of the same year, it had been unanimously agreed by the lower house to pass a Declaration sent down from the Bishops that the Communion should be administered in both kinds. Collier, vol. v. 8vo. p. 220. and Burnet, Part ii. book i. p. 41. [1547.]

<sup>c</sup> Heylin's Hist. Ref. p. 57. To this list Burnet adds from Stillingfleet the Bishops of York, London, Durham, Worcester, Norwich, St. Asaph, Salisbury, Coventry and Lichfield, Carlisle, Bristol, St. David's.

<sup>d</sup> For variations in the IInd Exhortation, see page 39; in the Absolution, App. xix.; in the Delivery of the Elements, App. xxiv. 1; in the Benediction, page 70; in the Rubric, App. xxv. 1.

published with a Proclamation, and transmitted to the Bishops with a letter enjoining the due observance of it "in their own persons and all their officers and Ministers<sup>e</sup>."

#### BOOK OF 1549.

I. But as certain of the Bishops<sup>f</sup> were backward in their obedience, so amongst the inferior Clergy there was no small variety of opinion respecting the New form. The people too in places had gone from the opposite extreme into a total disregard for holy things, and these mischiefs it was supposed might be removed, and a more general compliance effected by means of a Liturgy authorized by Act of Parliament. And further, there was still wanting a Formulary of the whole Service, to supply which defect, the same or nearly the same Commission of Bishops and Divines employed, on the former occasion, were convened at Windsor by the king in May<sup>g</sup> 1548, and prepared a Book of Common Prayer, which being approved (according to Strype) by Convocation, was ratified by the Lords and Commons in the ensuing January<sup>h</sup>, and came into use from and after the Feast of Pentecost 1549.

To what extent this Book differed in its Eucharistic Service from the preceding *Order for the Communion*, may be ascertained by the references under that title; the characters by which it is to be distinguished from that which shortly followed it, may be thus described: I. It had its Introits, or Psalms prefixed to the Collects for the Day. II. A second Communion for Christmas and Easter day, and a Service for the Feast of St. Mary Magdalene. III. The use of the terms '*Mass*' and '*Altar*.' IV. The Mixture of Water with Wine in the Eucharist. V. A Rubric for setting the Elements on the Altar, and the ancient form in delivering them. VI. An Invocation, a verbal Oblation, and signing of the Cross in the Consecration. VII. Transpositions of the '*Gloria in Excelsis*,' and other portions of the Communion Service. VIII. Prayers

<sup>e</sup> Heylin's Hist. Ref. p. 59.

<sup>f</sup> "Gardiner of Winchester, Bonner of London, Veyzie of Exeter, and Sampson of Coventry and Lichfield." Heylin's Ref. p. 59.

<sup>g</sup> Strype's Mem. vol. ii. book i. pp. 84, 85. According to Collier, September 1. vol. v. 8vo. p. 271.

<sup>h</sup> From the Journals of the two houses, it appears that the Act in ques-

tion was read the third time in the House of Lords on the 15th of January, and the third time in the House of Commons on the 21st of January 1548. Dr. Cardwell's Pref. to the Liturgies, p. xi. Respecting the Convocation, see Strype's Mem. vol. ii. book i. ch. 2. and Heylin on the other side, Life of Laud, p. 326.

for the dead in the Communion and Burial Services. ix. A Rubric for receiving the bread in the mouth, another for reserving the Sacrament, and others supposing daily Communion. x. A Communion at Burials. xi. Anointing in the Visitation and Communion of the Sick. xii. A Form of Exorcism, Trine immersion, Unction, and the Chrism, in Baptism. xiii. A separate Service for the Consecration of the Water. xiv. Signing of the Cross in Matrimony. xv. The Rochet, Albe, and Vestment or Cope, &c<sup>1</sup>. xvi. The Athanasian Creed was read only on the great Festivals.

In the composition of this work, it was the desire of the Church to conform entirely to the religion taught by the Scriptures, and to the usages of primitive antiquity. Proceeding upon this principle, they brought together the ancient offices of the Church, which were to serve as landmarks in the construction of the new one. They changed nothing for the mere love of change, and consequently were contented with discarding the innovations of later ages. It is sufficiently evident also from the history of those times, that the compilers of the Prayer Book owed nothing to the personal assistance of foreign Reformers; whilst from the number of venerable ceremonies retained in the several Services, it is equally evident that they were at that time unwilling to recognise the destructive principle by which those Reformers were actuated in the construction of their Offices. In saying this however, it is not intended to be understood that they derived nothing from other reformed Offices then in existence. A supposition of this kind is neither necessary to their vindication, nor warranted by facts. It is certain that several portions of the Service Book of 1549 are to be referred, where they vary from the ancient forms, to a work entitled the 'Simple and pious deliberation of Herman Abp. of Cologne, to be used in that province until an independant Synod, general or national could be convened, &c<sup>2</sup>.'

<sup>1</sup> See the Tabular View, p. 2. Rubric 4.

<sup>2</sup> Herman de Weiden, Abp. of Cologne, declared for the reformed doctrines in the year 1543, having the year before invited Bucer, and shortly afterwards Melancthon to visit him. After a strong remonstrance in 1544 from the Clergy of the province against

his formulary of Reformation, he was through their representations, cited to appear before the Pope, and likewise before the Emperor. In the April of 1546, he was excommunicated. 'The Simple and pious deliberation' was translated into English in 1547 and reprinted in 1548. The whole title

This formulary was not itself original, but founded in a great measure on another previously established at Nuremberg. It was also considerably enlarged as it passed through the hands of Bucer, by whom with the assistance of Melancthon it was prepared for the inspection and approval of the Archbishop. The passages for which the compilers of the English Book were indebted to the work in question, so far as regards the Services collated in the present volume, are as follow:—  
 I. The General Confession, the comfortable words, and perhaps a sentence or two in the Prayer for Christ's Church, in the Communion. II. The Preface, and the opening Prayer in the Office for public Baptism, (although the latter has been recently traced to the more ancient German forms,) together with the Exhortation following the Gospel, the thanksgiving next in order, and the final admonition to the Sponsors. III. The questions and certificate at the commencement, and the Rubric at the end of the Office for Private Baptism; the whole of which are to be found in the Appendix.

In comparing these passages together, and still more the entire Offices themselves, the reader would scarcely fail to observe the great superiority of the Anglican to the foreign formulary. The former is simple and forcible in its style, the latter tediously copious and diffuse; the one renders its exhortations, after the ancient manner, directly subservient to prayer and the Sacraments, the other according to the modern system, converts them into the mere *media* of religious instruction in general<sup>1</sup>.

But to proceed, the testimonials to the first Book of K. Edward VI. were neither few nor insignificant, and should be stated as helping to shew at least what were *not* the causes of its after revision. Abp. Cranmer for instance speaking of the First Service, observes that '*the manner of the holy Com-*

is:—'Nostra Hermanni ex gratiâ Dei Archiepiscopi Coloniensis, et Principis Electoris &c. Simplex ac pia deliberatio, qua ratione, Christiana et in verbo Dei fundata reformatio, doctrinæ, administrationis divinatorum sacramentorum, cærimoniarum, totiusque curæ animarum, et aliorum ministeriorum ecclesiasticorum, apud eos qui nostræ pastoralis curæ commendati sunt, tantisper instituenda sit, donec Dominus

dederit constitui meliorem, vel per liberam et Christianam synodum, sive generalem sive nationalem, vel per ordines imperii nationis Germanicæ in Spiritu Sancto congregatos.' See also the Continuation of Fleury's History under the head of Weiden, and Strype's Mem. vol. ii. bk. i. chap. 5.

<sup>1</sup> See also Dr. Pusey's Scriptural Views of Holy Baptism. Appendix note m.



*munion, which is now set forth within this realm, is agreeable with the institution of Christ, with St. Paul, and the old primitive Apostolic Church, and with the right faith of the Sacrifice of Christ upon the Cross<sup>m</sup>.* The Act of Uniformity further expressed that *'by the aid of the Holy Ghost, it was with one uniform agreement concluded.'* And lastly, the Act of Parliament by which the Second Book of K. Edward was ratified, states that there was nothing in the First, but what was *'agreeable to the Word of God and the primitive Church, very comfortable to all good people desiring to live in Christian conversation: and secondly, that such doubts as had been raised in the use and exercise thereof, proceeded rather from the curiosity of the Minister, and mistakers, than from any other worthy cause<sup>n</sup>.*

## BOOK OF 1552.

II. The revision of the preceding Book was commenced at the close of 1550 or the beginning of 1551<sup>o</sup>. But as in the former instance it had been the influence of a Catholic principle acting within the Church upon modern abuses, so in the present, it was the influence of modern principles from without acting upon what was Catholic. The Liturgy of 1549 did not go sufficiently far to satisfy the foreign Reformers, who with a rooted antipathy towards Romanism, entertained a no less rooted aversion towards whatever savoured of antiquity. The most powerful representatives of these opinions, in reference to the Church of England at this period, were Calvin, Bucer, and Peter Martyr. The consequences were such as might have been anticipated:—whilst the restless activity of the first prevailed with the Court and the Universities, the strong although indirect influence of the other two soon became visible in the altered face of the Liturgy<sup>p</sup>. Most of the variations were in perfect correspondence with the elements out of which they sprang. 1. In the Communion Service several material transpositions took place, and a modern form was substituted for the ancient in the

<sup>m</sup> Defence of the Catholic Doctrine of the Sacrament &c. book v. chap. 18.

<sup>n</sup> Even Bucer found nothing in it, but what was either taken out of the word of God, or at least not contrary to it, if fairly interpreted, a statement indeed quite irreconcilable with the sweeping censure contained in his

Scripta Anglicana. See the Preface to his 'Censure,' &c.

<sup>o</sup> Burnet's Ref. vol. ii. page 155. Folio.

<sup>p</sup> Heylin's Hist. Ref. p. 107; Lawrence's Bampton Lect. p. 247; and Life of Dr. N. Ridley, p. 333.

Delivery of the Elements. II. Passages were suffered to be omitted, probably upon the ground of a supposed expediency, which operated, it may be feared, with the many, in partially obscuring a doctrine nevertheless constantly maintained and believed on by the Church, viz. the great Commemorative Sacrifice in the Eucharist. III. Prayers for the Dead were discontinued. IV. The Second Communions of the former Book and the Service for the Day of St. Mary Magdalene were removed together with the several ancient and significant ceremonies already enumerated in the outline of that work. The most considerable additions were as follow:—I. A Rubric at the end of the Preface requiring all Priests and Deacons to say daily the Morning and Evening Prayer, either privately or openly, except they be let by some urgent cause. II. The Sentences, Exhortation, Confession, and Absolution, and the *Jubilate Deo, Cantate Domino*, and *Deus misereatur*, in the Morning and Evening Prayers. III. The Commandments, and a third Exhortation, in the Communion Service. IV. The Declaration subjoined relative to the kneeling at this Sacrament<sup>9</sup>. V. The Ordinal drawn up in 1549, which was now added to the Prayer Book and established as part of it, but the vestments therein required, the Introits, the appeal to the Saints and Evangelists, the Ceremonies of delivering the Chalice with bread at the Ordination of a Priest, and the laying the Bible on the neck, and of placing the Pastoral staff into the hand at the consecration of a Bishop, were omitted. VI. The Athanasian Creed was appointed for several Saints' Days, as well as for the great Festivals.

Upon a general comparison of the two Books it will appear to most reflecting minds, how difficult a thing it is to oppose even prevalent error so broadly as did the Reformers of this time without impairing at least some portions of that truth of which it is the corruption; and to those who are familiar with and venerate primitive forms, that notwithstanding a few judicious alterations the Church was in the main a sufferer by the exchange: not that the Book of 1552 did not at all represent Catholic verity, but that it did not represent it so confessedly and fully, as its predecessor.

<sup>9</sup> For information respecting this Declaration see *Tabular View*, p. 80. App. xxxi. and Strype's Mem. vol. ii. book ii. chap. 15.

Of the names of those upon whom the business of Revision immediately devolved, nothing certain can now be ascertained. "The most that can be done," says the historian Heylin, "is to go by conjecture, and to ascribe it to those who had first composed it." Nor is it at all evident, according to the same writer, that this Book ever passed the Convocation. "Possibly," says he, "it might receive the like authority from the Convocation, as the Articles had,"—(by which is to be understood the sanction of a committee possessed of Synodal authority to determine Ecclesiastical questions in the name of the rest;) "though no such thing remains upon record in the registers of it<sup>r</sup>."

It was ratified however by the Parliament in the April of 1552, and enjoined for general use from the Feast of All Saints following, that is, nearly three quarters of a year from the date of its ratification.

Queen Mary succeeded to the throne in July, 1553. Upon her accession, the Offices contained in the Prayer Book of 1552 were virtually abolished by a statute enacted in the October following, which repealed those hitherto in force for administering the Communion in both kinds,—for the ordering of Ecclesiastical Ministers,—for setting aside certain Fasts and Festivals formerly observed,—and for the uniformity of Common Prayer and the administration of the Sacraments; and which further provided, that all such Divine Service and administration of Sacraments as were most commonly used in the realm of England in the last year of Henry the Eighth should be frequented from and after the 20th day of December, 1553.

#### BOOK OF Q. ELIZABETH, 1559.

III. Such was the condition of the Church until the year 1558, when Queen Elizabeth succeeding to the throne, it soon became apparent that Ecclesiastical affairs would not long remain as established in the preceding reign. A Proclamation<sup>s</sup> was issued at the end of December, by which the Lord's Prayer, the Creed, and the Litany, as well as the Epistles, Gospels,

<sup>r</sup> Heylin's Edw. VI. pp. 108. 121, 122.

<sup>s</sup> Dated the xxviith day of December. This was in consequence of the offensive

preaching of both Gospellers and Papists. See Strype's Annals of Eliz. chap. 1, and App. No. iii.

and Ten Commandments, were allowed to be read in English, but "without exposition, or addition of any manner of sense or meaning to be applied or added." And all further innovation was for the present strictly forbidden. But this was not the whole of the projected reformation. The Queen was already in communication with confidential advisers respecting the Common Prayer, and the result was that the work of revising it was entrusted to Dr. Bill, Dr. May, Dr. Parker<sup>t</sup>, Dr. Grindal, Dr. Cox, Dr. Pilkington, and Mr. Whitehead, of whom the first three had remained in England during the late persecution, and the remainder were recently returned from exile. To these was added Sir Thomas Smith, Doctor of Law. The Convocation being at the time strongly and generally opposed to the reformation, it was probably on that account thought expedient to submit the question to the few rather than to the many. Dr. Guest<sup>u</sup> was afterwards associated with the other Theologians, and from a paper concerning the Service Book, prepared by him for Sir W. Cecil, it seems not improbable that the Queen was willing to have the first Liturgy restored<sup>x</sup>. However this may be, the alterations which were made in the Second Book, although few, were material, as shewing a disposition to insist on certain points therein suppressed. I. Thus, for instance, in the form for the Delivery of the Elements, whilst the Second Liturgy dwelt only upon the simple Remembrance of Christ, the Book of Elizabeth blended this with the primitive form of the first, and by the union represented the whole of the Sacramental verity to the minds of the faithful. II. A further improvement took place in the restoration of clerical vestments, the Rubric relative to which had been materially altered in the edition of 1552. This was a question of externals, as the former was one of faith and conscience, but involving as it did the principle of Ecclesiastical authority, it is to be accounted an important element in the changes then made. III. The Declaration as to kneeling at the Sacra-

<sup>t</sup> Dr. Parker it appears was unable to attend in consequence of illness, Strype's Parker, bk. i. chapter 8. "It does not appear," says Dr. Cardwell, "that the committee of divines had any authority given to them under the great

seal." Conferences, p. 19.

<sup>u</sup> Dr. Sandys was also employed. See Strype's Annals of Eliz. chapter 4.

<sup>x</sup> Strype's Annals of Elizabeth, chapter 4; and Collier's Eccl. Hist. Part ii. book vi. p. 430.

ment, which had been inserted into the Second Book after the ratification by Parliament, was omitted. iv. Also a sentence which is found in both Books of K. Edward, "From the tyranny of the Bishop of Rome, and all his detestable enormities." v. At the end of the Litany, a Prayer was inserted for the Queen's Majesty, another for the Clergy and people, and the ancient Collect, "*O God whose nature and property*," &c. vi. There was an alteration or addition of certain Lessons to be used on every Sunday in the year<sup>a</sup>. vii. A variation in the Rubric before Morning Prayer<sup>a</sup>. viii. In a Latin book<sup>b</sup> of this time, the Rubric on reserving the Sacrament for the sick, and an office for Communion at Burials, were re-inserted from the Service Book of 1549, and a form was likewise added for the commemoration of Founders.

Various conjectures have been formed as to the principle which gave rise to the above alterations; some assuming that the design was to conciliate the Papal party, and others, to comprehend in a latitudinarian spirit all descriptions of religious belief. The known sentiments however of Queen Elizabeth, and the nature of the alterations themselves, render the latter supposition improbable; whilst the former appears to have been hastily adopted from an unsupported statement in Burnet's History. In questions of this kind however an obvious distinction is to be drawn between the

<sup>a</sup> It is stated by a writer in No. I. of the Irish Eccl. Journal, that there is an edition by Jugge and Cawode 1559, in which the above Prayers are not found, but that another of the same year by the same printers contains them. They are all to be found in an edition by Grafton, 1559. [Bodleian.]

<sup>b</sup> Hitherto there had been proper Lessons only for Holidays and some Saints' days. There were now added "Proper Lessons to be read for the first Lessons, both at Morning and Evening Prayer throughout the year, and for some also the second Lessons." This Rubric was however considerably qualified by an admonition prefixed to the Homilies of 1564.

<sup>c</sup> K. Edward's Second Book hath it thus;—"The Morning and Evening Prayer shall be used in such place of the Church, Chapel, or Chancel, and

the Minister shall turn him, as the people may best hear. And if there be any controversy therein, the matter shall be referred to the Ordinary, and he or his deputy shall appoint the place." Whereas the Queen's Book hath it thus;—"The Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel, except it shall be otherwise determined by the Ordinary of the place."—Abp. Whitgift to Ld. Burghley.

<sup>d</sup> Viz. in one of 1560. Collier says, "Dr. Walter Haddon, as some suppose, had a share in this version."—Eccl. Hist. Part ii. bk. vi. The authority on which the Latin books rested was a Royal Proclamation. See Appendix to the Communion Service, No. xxxii., and the Tabular View, pp. 82 and 87. Refer also to Strype's Eliz. ch. 18. p. 223.

desire of conciliating without reference to the value and importance of the doctrines which happen to be involved in the compromise, and that of seeking for unity by the removal of what may be considered a not ill-founded or unreasonable cause of offence. As to the first, there is little foundation for the opinion that it swayed with the Queen and her Council, and still less that it influenced the Reviewers themselves in the corrections of the Service Book. Nor is the notion consistent with a material alteration soon afterwards made in the Articles of 1552. The Revisers of those Articles in 1562 were clearly less scrupulous in their censure of Romish error, than the original composers of them in the reign of K. Edward. For now, to use the language of Dr. Lawrence, "the sacrifices of the mass, which were denominated by their predecessors simply *figmenta*, they characterized as *blasphema figmenta*, not hesitating to call that which was universally esteemed the most sacred, and which certainly was the most lucrative doctrine of popery, blasphemous<sup>c</sup>." Perhaps a more satisfactory clue to the motives of this revision is to be found in the memorable speech of Sir N. Bacon to the Parliament, at the time when this question was under deliberation. His advice was, "that as nothing should be done that might any way nourish any kind of idolatry or superstition, so heed was to be taken, that by licentious or loose handling, any occasion were given whereby contempt or irreverent behaviour towards God and godly things, might creep in<sup>d</sup>." It seems also to have been overlooked that in the actual changes themselves there was a propriety and fitness apart from mere temporary respects. Thus in the Book of 1552, the form employed in the delivery of the elements certainly fell short of *adequately* representing the truth of that great mystery. Again, the Rubrics relative to clerical vestments had unreasonably stripped religion of its decent and significant ornaments. Again, the sentence in the Litany was under any circumstances extremely objectionable. Again, the Declaration subjoined to the Communion Service, whilst it was explicit enough in condemning the

<sup>c</sup> See Lawrence's Bampton Lect. p. 269, Burnet's Ref. vol. ii. p. 392, and Palmer's Treatise on the Church, vol. i.

p. 521.

<sup>d</sup> Strype's Annals of Elizabeth, ch. 2. p. 56. Fol.

modern notion of a carnal presence, might possibly have seemed as it was then worded to interfere with the orthodox view of the real presence, or possibly not to present the most satisfactory refutation of the erroneous doctrine; or it might have been omitted for reasons distinct from doctrine altogether; namely, that it was no genuine portion of the Book of 1552, which was to be followed except in cases otherwise expressed by the statute<sup>e</sup>.

But not to dwell longer on conjectures,—the edition of 1559 having been approved by the Queen and Council, was submitted to the Parliament and passed in the month of April, with much opposition from the spiritual Peers, “but without any amendment,” says Collier, “excepting in one circumstance. In the draught laid before the house by the Committee of Divines, it was left at the people’s liberty to receive the Communion either kneeling or standing. This posture, it is probable, was restrained to kneeling by the Parliament, and if so, they did no more than follow the direction of the Church, and settle the matter by the Rubric of the Old Book<sup>f</sup>.”

The Act of Uniformity provided “that the said Book with the alterations therein added, should be, from and after the Feast of the Nativity of St. John Baptist, in full force and effect, anything in the [Q. Mary’s] Statute of Repeal to the contrary notwithstanding.”

#### BOOK OF JAMES I. 1603.

IV. The next Revision of the Service Book took place at Hampton Court in January 160<sup>3</sup>/<sub>4</sub>, and was occasioned by the Millenary & Petition of the Puritans to King James I.

In this conference the Church was represented by Abp. Whitgift, Bp. Bancroft, and several other Prelates and Theologians<sup>h</sup>; the Puritan party by Dr. Rainolds and three others. On the first day, the king gave audience to the Bishops apart from the rest, in order to obtain satisfaction upon certain

<sup>e</sup> See the Act of Uniformity, *Primo Eliz.*, the Tabular View, p. 80. and App. xxxi.

<sup>f</sup> Collier’s *Eccl. Hist.* Part ii. bk. vi. p. 430.

<sup>g</sup> So called from the great number of signatures attached to it.

<sup>h</sup> The other Commissioners for the

Church were, the Bishop of Durham (*Mathew*), Winchester (*Bilson*), Worcester (*Babington*), St. David’s (*Rudd*), Chichester (*Watson*), Carlisle (*Robinson*), and Peterborough (*Dove*), the Dean of Westminster (*Andrewes*), of St. Paul’s (*Overall*), of Chester (*Barlow*), of Salisbury (*Bridges*), with some others.

questions,—those connected with the Prayer Book having reference to Confirmation, Absolution, and Private Baptism. On the second, the complainants being admitted after the same manner, rehearsed the old objections to the Cross in Baptism, the Surplice, Confirmation, &c. and pleaded for alterations in some of the Articles, an enlargement of the Catechism, and a new translation of the Bible. On the third, the Bishops returned with an explanation of the points which had been referred to them on the former day. The result was that the Rubric relating to Confirmation, as it appeared to detract from the excellency of Baptism, was further explained by the words, ‘*or laying on of hands upon children baptized;*’ whilst the term ‘*Absolution*’ was supposed to be guarded from misconstruction by the addition ‘*or remission of sins;*’ and the Rubrics for Private Baptism were so remodelled as to restrict the administration of that Sacrament to the ‘*Minister of the Parish, or some other lawful Minister*’.<sup>1</sup> Thus it will be seen that the success of this Conference in respect to the disaffected members of the community was such (to use the language of king James) “as happeneth to many other things, which moving great expectation before they be entered into, in their issue produce small effect<sup>k</sup>.” But the Church, on the other hand, was indebted to it for that portion of her Catechism, in which the nature and effects of the Sacraments are so simply, yet comprehensively stated; of the first, as ‘a death unto sin, and a new birth unto righteousness:’—of the second, in its twofold character as a Memorial and as a Communion; in the one point of view exhibiting the ‘continual remembrance of the Sacrifice of the death of Christ and the benefits’ of it; in the other, the ‘Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord’s Supper’.<sup>1</sup> This composition was from the pen of

<sup>1</sup> The minutes of this part of the conference may be found in the Appendix to the Offices for Baptism, No. xvii. to which with No. xviii. the reader is referred for other documents relating to Private Baptism and Lay-baptism.

<sup>k</sup> A Proclamation for the Uniformity of the Book of Common Prayer,

Statutes &c. No. viii.

<sup>1</sup> For the Variations of this portion of the Catechism, see the Tabular View, p. 135. At this Review also the History of *Bel and the Dragon*, and the 5th, 6th, and 8th chapters of *Tobit* were ordered to be omitted; and the Prayers for the Queen and the Royal Family, together with Thanksgivings for Rain



Dr. Overall, Dean of St. Paul's, and remains a lasting monument to the memory of that learned and good man.

The Service Book thus explained, or enlarged, was not submitted either to the Convocations of the Clergy or to the Parliament, and therefore rested solely upon the Royal Authority ratifying by letters patent the act of the Metropolitan, and of the other Commissioners. This circumstance gave rise at the time and afterwards to various speculations as to the sufficiency of the authority on which the variations rested;—but as the principal points were embodied in the Book of the Restoration, of the validity of which there is no doubt, the controversy has long ceased to possess any interest or importance.

K. CHARLES I. 1637. [SCOTCH BOOK.]

V. The next in order of the Books collated in this volume is the Book of Common Prayer intended for use of the Church of Scotland.

What form was employed in the public worship during the early part of the Reformation in that country, is a question involved in some degree of obscurity. Thus much however may be gathered, that previously to the return of Knox from Geneva, and in the year 1557, there was a Book of Common Prayer subscribed to by the 'Lords of the Congregation.' This book was either the Genevan form, or the Liturgy of the Church of England;—and the historian Collier has assigned very probable reasons for supposing it to have been the latter<sup>m</sup>.

It is also stated by Heylin that in the year 1560, the Reformers of Scotland pledged themselves to observe the English Liturgy with the rites and ceremonies of the Church, hoping by these means to prevail on Queen Elizabeth to espouse their quarrel with the French<sup>n</sup>. Shortly afterwards however, viz. in the year 1562, it was determined by a general assembly at Edinburgh, to establish one uniform order upon the model of the Genevan discipline; and this

&c. inserted. The opening of the Gospels for the 2nd Sunday after Easter, and the 20th after Trinity were made more agreeable to the original.

<sup>m</sup> Eccl. Hist. Part ii. book vi. p. 562.

Compare also the Preface to the Scotch Book, Statutes &c. No. x. Collier maintains that the English Book was used at least from 1557 to 1564.

<sup>n</sup> Heylin's Elizabeth, p. 127.

provision led ultimately, although not immediately, to the abolition of the English Service<sup>o</sup>.

Thus matters remained until the year 1616, when King James procured an Act to be passed at Aberdeen for the preparation of a Service Book for the Scotch Church;—and to pave the way for the more cordial reception of it, gave orders that the English Book should be daily used in the Chapel of Holyrood House. A Form was accordingly drawn up and would in all probability have taken effect, when after much delay the death of the King interrupted all further proceedings at that time<sup>p</sup>.

The design was revived by his son and successor, Charles I., who in the year 1629 deputed Dr. Maxwell of Edinburgh to confer with Dr. Laud then Bishop of London on the subject. The latter, anxious for uniformity in the two Churches, declared for the English Liturgy as it then stood; the former suggested in the name of the Scottish Bishops, that a Liturgy of their own making would be more acceptable to their countrymen, whom they found very jealous of the least dependence on the Church of England. The King inclined to the opinion of the English Bishop. Still the question was left undecided until after the royal visit to Edinburgh in the year 1633; when the original objection to the Service Book of England being revived, it was at length determined that a new Liturgy with certain variations from the English should be framed by the Scotch Bishops, subject to the approval of Commissioners appointed by the King. The Book thus prepared in Scotland was referred to the consideration of Dr. Laud Abp. of Canterbury, Dr. Juxon Bp. of London, and Dr. Wren Bp. of Norwich. The first however was the person principally responsible in the business of the revision; “humbly entreated” says Heylin, “so to do by some letters brought unto him by Maxwell, bearing date April 2, 1635, and subscribed by the Archbishops of St. Andrews, Glasgow<sup>q</sup>,” and other Prelates of that Church. What the Archbishop’s

<sup>o</sup> Collier, Part ii. book vi. p. 562.

<sup>p</sup> Skinner’s Eccl. Hist. of Scotland, vol. ii. p. 283. Fuller assigns the compiling of this Book principally to the Abp. of St. Andrew’s, and Cooper, Bp. of Galloway, but is unable to say what

became of it, or whether any use was made of it in the next reign. Ch. Hist. book xi. 94.

<sup>q</sup> Life of William, Lord Archbp. of Canterbury, p. 323.

opinion of the undertaking was,—to what extent he lent his assistance,—what his judgment was upon the Book when finished,—and what the advice which he gave as to the manner of introducing it into Scotland, shall be now described in his own words :

“The Scottish Bishops still pressing his Majesty that a Liturgy framed by themselves, and in some few things different from ours, would relish better with their countrymen, they at last prevailed with his Majesty to have it so, and carried it against me, notwithstanding all I could do or say to the contrary. Then his Majesty commanded me to give the Bishops of Scotland my best assistance in this way and work. I delayed as much as I could with my obedience, and when nothing would serve but it must go on, I confess I was then very serious, and gave them the best help I could. But wheresoever I had any doubt, I did not only acquaint his Majesty with it, but writ down most of the amendments or alterations in his Majesty’s presence<sup>r</sup>.”

A letter<sup>s</sup> from the Archbishop to the Bishop of Dunblane, bearing date April 20, 1636, further states—

“I received likewise from you at the same time certain notes to be considered of, that all, or at least so many of them as his Majesty should approve, might be made use of in your Liturgy, which is now printing. And though my business hath of late lain very heavy upon me, yet I presently acquainted his Majesty with what you had written. After this, I and Bishop Wren, (my Lord Treasurer being now otherwise busied) by his Majesty’s appointment sat down seriously, and considered of them all, and then I tendered them again to the King without our animadversions upon them, and his Majesty had the patience to weigh and consider them all again. This done, so many of them as his Majesty approved, *I have written into a service booke of ours*, and sent you the book *with his Majesty’s hand to it, to warrant all your alterations made therein*. So in the printing

<sup>r</sup> History of the Troubles and Trial, &c. p. 169. Fol. 1695.

<sup>s</sup> The entire letter may be found in Prynne’s “*Hidden Works of Darkness*,” p. 152. “Dr. Wedderburn Bp. of Dunblane was one of the actual compilers

of our Liturgy, and the Bp. of Ross the principal channel of correspondence.” Skinner’s Eccl. Hist. p. 298. What Prayer Book that was which Maxwell brought, does not appear to have been ascertained.

of your Liturgy, you are to follow the book which my Lord Rosse [*Maxwell*] brought, and the additions which are made to the book I now send. But if you find the book of my Lord Rosse's and this to differ in any thing that is material, there you are to follow this later book I now send, as expressing some things more fully."

In the history of his Troubles the following passage occurs, relative to the introduction of the book into Scotland.

"The Book of Common Prayer, they say, was brought in without any warrant from their kirk. If this be true, it was the fault of your own prelates, and theirs only, for ought I know. For though I like the book exceeding well, and hope I shall be able to maintain anything that is in it, and wish with all my heart that it had been entertained there; yet I did ever desire it might come to them with their own liking and approbation. Nay, I did ever, upon all occasions, call upon the Scottish Bishops to do nothing in this particular, but by warrant of law. And further, I proposed unto them before his Majesty, that though I had obeyed his commands in helping to order that book, yet since I was ignorant of the laws of that kingdom, I would have nothing at all to do with the manner of introducing it; but left that wholly to them, who do, or should understand, both that Church and their lawst."

As to the offices of this Book, that for the celebration of the holy Eucharist will be found to approximate very closely to the Book of 1549, although the points of resemblance are rather in the language than in the *order* of the passages. In the Baptismal form it has adopted from it only some expressions relative to the blessing and sanctifying of the water. In the Burial and the other occasional Services, excepting a few variations here and there, it follows the book of 1552. It varies from it in the Sentences and Absolution at Morning Prayer<sup>u</sup>. In some particulars it differs from both Books of

<sup>t</sup> History of the Troubles and Trial, &c. p. 109. See also the Appendix to the Communion Office, No. xvii. xxiv. 8.

<sup>u</sup> "And who hath given power and commandment to the Presbyters of his Church, the Ministers of his Gospel, to declare and pronounce &c. the absolution and remission of their sins: *The*

*same Almighty God* pardoneth and absolveth &c. Wherefore we beseech him to grant us &c. *that we may receive from him absolution from all our sins, that those things may please him &c.*"—The Sentences are as follow: Ezek. xviii. 31, 32; Psalm li. 9; li. 17; Joel ii. 13; Dan. ix. 9, 10; Prov. xxviii. 13; Jer. x. 24; Psalm cxliii. 2;

K. Edward; as, i. In the omission of Apocryphal lessons, of which it reserves only a few from the books of Wisdom and Ecclesiasticus for Saints' Days. ii. In the Psalms, Epistles, Hymns, and Sentences, which are given according to the new translation. iii. In the substitution of *Presbyter* for *Priest* throughout. iv. In its proper Psalms for Whitsunday morning<sup>1</sup>. v. In the use of '*Dominus regit me*' for the '*Benedicite*.' vi. In the Creed of S. Athanasius, where the following variations occur:— 'He therefore that *would* be saved, let *him* thus think of the Trinity.' And, 'For as the reasonable soul &c., so *he who is* God and man is one Christ.' vii. In the Litany which reads, 'govern thy holy *Catholic* Church *universally*,' &c. viii. In the insertion of a prayer for the Ember weeks<sup>2</sup>, and of the Catechism on the Sacraments. ix. In the addition to the Calendar of some Scottish Saints.

Thus, drawn up and finished after an interval of twenty years since the first designment of a Liturgy for the Scotch Church, this Book was ratified by the Royal Proclamation in the December of 1636.

And if it resembled the original English formulary in its principal office, it suffered even a more untoward fate than its predecessor. It found the nobility of Scotland strongly disaffected to the court of England, and the nation in general inimical to all form and discipline under whatever shape, and both very hostile, whether to the pride or to the superstitions (as they alleged) of the Episcopate; and it seemed, to use the language of Fuller, as if this ill-fated book was destined "to bear the blame of their breaking forth into more dangerous designs, as when the cup is brim full before, the last, though least superadded drop is charged alone to be the cause of all the running over." Such being the case, it was by no means difficult to persuade the multitude, that the Service Book,

<sup>1</sup> John i. 8. For material variations in the language and order of the *New* Scotch Communion Service, see p. xxxv. Pref.

<sup>2</sup> Psalms xlv. xlvii. instead of xlviii. lxvii. [cxlv. 1549.]

<sup>3</sup> In Abp. Laud's letter to the Bp. of Dunblane the following observation is made upon changes proposed in the Athanasian Creed;—"In the Creed of

Athanasius, we can agree to no more emendations, no not according to our best Greek copy, than you shall find amended in this Book:—"viz. the two already referred to.

<sup>4</sup> The second of those in the present English Book. In the *Collects for the Day*, where the two Books of Edward differ, the Sc. Lit. generally follows the latter.

which was to be introduced without the general consent of the Church or the nation, was an infringement of civil and religious liberty, and the first step towards restoring the idolatries and abominations of the Romish mass. The imprudent postponement of the first reading of the book from Easter to the 23rd of July, 1637, also supplied them with additional opportunities of organizing the opposition\*. The consequence was, that when the Dean of Edinburgh entered upon the Service on the latter day in the High Church, the rabble instantly set up a dreadful uproar, shouting, 'A Pope,' 'Antichrist,' and otherwise exhibiting the most ungovernable passion. The Bishop who was present reminded them of the sacredness of the place, but this only infuriated them the more. The magistrates, however, at last succeeded in driving them from the church, which was no sooner done than they commenced a violent assault from the outside. Notwithstanding these interruptions, the Service for the morning was gone through, as it was also with rather less disturbance in most of the other churches. In the evening a repetition of the same excesses was prevented by the interference of the Lord Chancellor and the council.

But the Liturgy had now received a blow from which it never afterwards recovered. The commotions which in rapid succession sprang from this as their ostensible source, and the concessions by which they were fed and nourished, may be found in the histories of those times. For the present it will suffice to say, that on the 22nd of September following, it was judged expedient to revoke the Service Book and the Canons, in the hopes of appeasing the popular ferment, by the sacrifice of that which had caused it. In the November of the next year (1638) the general assembly undertook for themselves to condemn episcopacy as antichristian, and to depose and excommunicate the Bishops for refusing to submit to them. Such in a few words was the beginning and the end of that famous Liturgy, which can scarcely fail to be an object of interest or curiosity, whether for its own intrinsic

\* Skinner's Eccl. Hist., Letters 45, 46. "Various reasons were suggested for delay, arising from prudential motives on the part of some of the king's servants, and from disaffection

or treason on the part of others. The more aged prelates were desirous that a longer period should be allowed for conciliating the minds of the people." Dr. Russell's Hist. p. 183.

excellence, or as an office designed for a kindred Church, or for the tragical events with which its name stands connected.

#### THE BOOK OF 1662.

But the foregoing Book, unsuccessful as it was in accomplishing the immediate end for which it had been composed, was destined to exercise a material influence upon the Service Book of England. It has been seen indeed that the tendency of each revision of the Prayer Book from the year 1552, was to set forth more prominently the doctrine as well as the discipline of the Church. But in the Liturgy of Scotland the sacrificial signification of the Eucharist, and most of the primitive forms belonging to this principal rite of the Church, were restored without fear and without reserve.

It remains to be seen to what extent the same spirit was infused into the Book of the Restoration.

The final revision of the Book of Common Prayer was made in the year 1661. During a period of upwards of fifteen years previously, the Offices of the Church had been prohibited, and the Presbyterian Directory authorized by ordinance of Parliament in its stead. The calamities and scandals of that time were now producing in the minds of all well-disposed men, a strong reaction in favour of the ancient state of things; a feeling not a little increased by the exorbitant demands of the Presbyterian party in reference to the ritual and government of the Church. The Royal declaration from Breda had already held out to them the prospect of liberty to tender consciences, and the condescension or facility manifested by the King in several audiences with their representatives, had certainly raised expectations which could only end in disappointment. These interviews were shortly followed by a paper of proposals from the Ministers, which were promptly responded to by the Church<sup>b</sup>. And here it immediately appeared that the differences between the two parties were too wide to be capable of accommodation. The one would be satisfied with nothing less than a new Liturgy, or at least an effectual reformation of the old, with the use of varying forms to be

<sup>b</sup> The two documents above referred to may be found in the *Life of Baxter*; the former entitled 'The First Address and Proposals of the Ministers,' p. 232. The Answer of the Bishops is given at p. 242.

employed at the discretion of the minister: and as to ceremonies, they conceived that the worship of God was perfect without such admixtures, which in their estimation drew too near to the significancy and moral efficacy of the Sacraments themselves. The other pronounced the offices of Common Prayer to be unexceptionable, and that they could not be too strictly enjoined: and they were unwilling to part with the ceremonies, as being clearly of opinion that the satisfaction of some private persons ought not to overrule the peace and uniformity of the Church. Such was the posture of the controversy when his Majesty set forth his declaration of the 25th of October, 1660, concerning ecclesiastical affairs.

This instrument stated, amongst other things, that in compassion towards those who scrupled the use of the Common Prayer, none should be punished or troubled for not using it, until it had been reviewed and effectually reformed; and it left the ceremonies of the Church during the interval to the discretionary use of the minister.

On the 25th of March, 1661, a commission<sup>a</sup> was issued to twelve of the Bishops, and as many representatives of the Presbyterian interest, with nine coadjutors on either side, empowering them to proceed at once to the revision. The place fixed upon for the meeting was the Master's lodgings in the Savoy. The duration of the conference was to be limited to the four calendar months next ensuing. The principle by which they were to be guided, was "to compare the existing book with the most ancient liturgies,—to make (if occasion required) such reasonable amendments as should be agreed upon to be needful,—and to avoid (as much as might be) all unnecessary abbreviations of the forms and liturgy." The result of their deliberations was to be certified to the King for his approval. On the motion of the Bishop of London, and after much opposition from the Presbyterians it was arranged that they should deliver their exceptions<sup>d</sup>, and additions to the Liturgy in writing. To these

<sup>a</sup> For the names of the Commissioners and for the Commission itself, see Statutes No. xi. at the end of the volume.

<sup>d</sup> The paper of exceptions was given in to the Bishops on the 4th of May. The additions were by Mr. Baxter.

"I made it," says he, "an *entire Liturgy*, but might not call it so, because our commission required us to call it "*additions to, or alterations of the Book of Common Prayer.*" Baxter's Life, pp. 306. 334.



the commissioners representing the Church, returned answers after the same manner. This was followed towards the close of the commission by a personal conference on the subject of the papers exchanged, and by a statement from the nonconformists, distinguishing between the things which they charged as sinful, and others which they opposed upon the grounds of inexpediency. Of the objections alleged against the doctrines and practice of the Church in her two great services, the principal of which are to be found in the appendix, the reader is left to judge for himself. They have probably ceased to be matters of much interest now, except as they helped to elicit from the Church of that time an explicit statement of her sense upon some chief articles of the faith, and of the importance which she then attached to certain points occasionally overlooked, if not altogether abandoned, in these latter days. The conference, as might have been anticipated from the discordant materials of which it was composed, broke up without concession on either side; and on the last day (the 24th of July, 1661) it was mutually determined that each party should deliver to the King this general report :—"That the Church's welfare, that unity and peace, and his Majesty's satisfaction, were ends upon which they were all agreed, but as to the means they could not come to any harmony." And this was the end of that assembly and commission.

But on the 8th of May, and whilst the controversy was still pending, a Convocation was summoned by Abp. Juxon, to meet at St. Paul's; and in the course of their sessions a form of Prayer was provided for the 29th of May, and likewise an office for the Baptism of Adults. At about the same time also the new House of Commons, irritated perhaps at the proceedings of the nonconformists, and not without some insinuations that his Majesty's condescension had raised their spirits to an insupportable degree of insolence, evinced great impatience that the Liturgy was so long in preparation\*. They even went so far as to make search for the original of K. Edward's Second Book<sup>f</sup>, and on the ninth of July forwarded to the Upper House a Bill for the Uniformity of

\* Continuation of the Life of the Earl of Clarendon, p. 149.

<sup>f</sup> Dr. Cardwell's History of Conferences, p. 376.

Public Prayer and Administration of the Sacraments, with a printed copy of King James's Book. [1604.] In the vacation following, the Bishops it appears were "employed in making such alterations in the Book of Common Prayer, as they thought would make it more grateful to the dissenting brethren, and such additions, as in their judgments the temper of the present time and the past miscarriages required." Some of them also were at that time disposed to confirm the Old Common Prayer as the best vindication of the Liturgy and government of the Church, whilst others "pressed earnestly for such alterations and additions as would gratify their adversaries in those small particulars, which did not make any important difference from what was before."

The formal revision, however, of the Liturgy was reserved for the meeting of Convocation on the 21st of November,—the first meeting of that body since the close of the Savoy Conference. And here, owing it may be presumed to the exertions of the Bishops in general during the interval, but more especially to those of Bp. Cosin, assisted by Sancroft, the work proceeded with such expedition, that within two days from the reading of the King's letter, a portion of the corrected book was transmitted to the Lower House, and the remainder followed on the 27th. By the 20th of December the whole was finished and subscribed by the Clergy of both houses of Convocation and of both provinces<sup>1</sup>. On the 25th of February 1662, an authentic copy was sent by the King to the House of Lords, and on the ninth of the following month it was returned to the Commons. The Act of Uniformity required the Clergy, "upon some Lord's Day before the Feast of St. Bartholomew, openly, publicly, and solemnly to read the Morning and Evening Prayer according to the said Book of Common Prayer, and after such reading to declare before the congregation his unfeigned assent and consent to the use of all things therein contained and prescribed<sup>1</sup>."

\* Continuation of the Life of Clarendon, p. 147.

<sup>1</sup> The assent of the Province of York to the amendments made at this time was signified through some of their Clergy, who, for the more speedy despatch of the work, acted as proxies for their brethren. See Dr. Wake's App. to the State of the Church, No. 158.

<sup>1</sup> On the 8th of March, Mr. Sancroft was appointed by the Upper House of Convocation to superintend the printing of the Book, and Scattergood and Dillingham to correct the press. On the 1st of November following, his Majesty's Letters Patent authorized several Commissioners to examine and compare the printed book to be re-

The tone and character of the Book of the Restoration, in reference more particularly to the Eucharistic service, has perhaps not been so accurately estimated as it might be. It is usually assumed to be the same with the second of King Edward, or at least with that of Queen Elizabeth. But a critical acquaintance with these Liturgies will shew that such an opinion can only be admitted under certain limitations. For the truth is, that the three Books, although much more closely allied to each other than either of them with the Book of 1549, are not, strictly speaking, to be accounted identical. Variations few indeed in number, and to the casual observer inconsiderable in appearance, place the present Liturgical Form of the Church considerably in advance of those with which it is usually classed. It is neither the Book of 1552, nor yet that of 1559. It has taken up points of detail, which, in the former at least of these productions, appear to have been studiously omitted. It has been retouched by the masterly hand of those Catholic men who then abounded in the Church, and it has borrowed at all events something from that Liturgy which the Church some years before would have bestowed on a kindred Church then incapable of her gifts. It may fairly be presumed, if it is not quite certain, that the amendments of Cosin and Sancroft, founded on or derived from the Scottish Book, supplied some considerable portion of the changes which were made.

Nor is it hastily to be inferred, that because no more of these excellent and primitive corrections were embodied in the formulary of 1662, therefore the Heads of the Church at that period were necessarily hostile in the abstract to the remainder. There are seasons of difficulty which justify reserve on questions in reference to which a more distinct enunciation of Catholic truths might perhaps have been looked for. And certainly the epoch of the Restoration was of that description. The Church was indeed sufficiently countenanced by the powers that be, to enable her resolutely

posited in each Cathedral Church, and elsewhere in the Courts of Justice, with the original confirmed by Act of Parliament, &c. The Certificates appended to the Sealed Book state, "that we the Commissioners have examined and

compared this Book with the original, and we find it a true and perfect copy. In witness whereof we have hereunto set our hands and seals this 13th day of Dec. 1662."—*Kennet's Register*, pp. 641, 823, 841.

to assert her own, but still like the Church of old, "with one of her hands she wrought, and with the other hand held a weapon:"—and she was far too wise to yield up even the outworks of her strongholds, but she was also too prudent to throw out fresh causes of provocation and strife. And this is not a mere isolated opinion. "When we inspect," says Bp. Jolly, "the names of the Episcopalian Commissioners, and find Sheldon, Cosin, and Sanderson, amongst the Bishops, with Heylin, Gunning, Pearson, and Thorndike, amongst the Priests, we may suppose that with regard to the Eucharistic Sacrifice in particular, they inclined to reduce it to the primitive standard, as nearly as the unhappy genius which then prevailed, would admit<sup>k</sup>." Nor is this view unsupported by the amendments which were actually made. The restoration, for instance, of the Oblation in the Offertory, and of the manual rites in the Consecration of the Holy Sacrament, would alone recall to the remembrance of the faithful the doctrine of that great Commemorative Sacrifice, with which those rites are so closely associated,—whilst the Thanksgiving for the faithful dead restored to the Prayer for the whole state of Christ's Church, at once recognises the ancient memorial for departed Saints, and helps to re-instate the Militant Church in an avowed Communion with the Saints who are at rest<sup>l</sup>.

<sup>k</sup> The Christian Sacrifice, p. 145. See also Dr. Nicholls' Pref. to the Pr. B. p. viii.

<sup>l</sup> In the Services not collated in the present vol. the following are the principal variations in the Book of 1662.

#### ALTERATIONS.

The Sentences, Exhortation, Confession and Absolution, were for the first time printed at full length in the *Evening Service*. The five last prayers in the Morn. and Ev. Service were introduced from the end of the Litany, from which also the occasional prayers were detached. Absolution by the '*Priest*' alone instead of '*Minister*.' The new version of the Bible was adopted except in the Psalter, and the Ten Commandments. In the Litany, '*Bishops, Priests, and Deacons*,' instead of '*Bishops, Pastors and Ministers of the Church*.' '*Church*' in many instances substituted for '*congregation*.' Several Lessons in the Calendar changed, and the Book of Bel and the Dragon re-inserted.

The following Collects were considerably altered:—St. Stephen's day, 4 S. after Epiph., 4 S. after Easter, the 2nd, 8th, 11th, 18th, and 19th Sundays after Trinity, St. Paul's day, St. Phil. and St. James, and St. Bartholomew. The Gospel for the S. after Christmas was curtailed of the genealogy. Changes were made in the Confirmation Service, [See p. 133.] and in that for Matrimony. The old Service for the 5th of Nov. was corrected. In the Ordinal the form of words to the Bishop on the imposition of hands was altered, &c.

#### ADDITIONS.

Prayers in the Ember weeks, (the latter from the Sc. Lit.) and that for the Parliament, (from a Prayer used in the time of Charles I.) that 'for all conditions of men,' (*Gunning*) and the General Thanksgiving (*Reynolds*?) The words '*Rebellion*' and '*Schism*' in the Litany. The first of the Anthems for Easter Day. A distinct Collect, Epistle, and Gospel for the Sixth Sunday

On the whole it is to be affirmed that the Liturgical Service as it came from the last Review, possesses within it, if fairly interpreted, a form of sound words and a devotional spirit, which may well satisfy the judgment and kindle the affections of a Catholic mind. And it has done so to that goodly fellowship of the wise and holy of the Church, who through it have found strength in life and comfort in death.

True it may be, as some held at the commencement of the last century, that certain ancient usages might have been restored with advantage; or again, that portions of the Service, if transposed, might appear more appropriate in their use by reflecting a stronger light upon the mystery of the Eucharist;—for instance, if the Prayer for daily bread were used preparatory to the receiving of the ‘true bread,’ or the Prayer of Oblation offered up, whilst the Elements are being consecrated to represent the Body and Blood of Christ,—or the General Confession uttered, whilst the mystical emblems are before the worshippers representing the *one sacrifice once* offered, whereby alone they obtain remission of their sins:—These things however do not anywise affect the substance of the rite: whatever is essential to the true notion of this Holy Sacrament, is in the present Formulary either in so many words, or by necessary and obvious inference to be found: and in consideration of this the Student, much and justly as he may feel disposed to venerate the primitive spirit of the First Liturgy, may also with heart and soul “bless God that the existing public worship is so pure as it is, and its rites so simple and inoffensive<sup>m</sup>.”

The reader will perhaps have noticed that in the foregoing sketch, especially from the period of 1552 downwards, little comparatively has been said respecting the Variations in the remaining Offices collated in the present volume. It may be as well therefore to state, that so far as relates to that

after Epiphany. A distinct Epistle for the Purification, (before this, it was the same as for the Sunday,) and a Collect for Easter Even. The Service for the Baptism of those of riper years. The words, ‘*if he humbly desire it*,’ in the Rubric before Absolution in the Visit. of the Sick, with the Benediction and prayers following. The first

Rubric in the Order for the Burial of the Dead. Forms of Prayer to be used at Sea. Offices for the 30th of January and the 29th of May.

<sup>m</sup> Abp. Sharp’s Judgment on the two Liturgies. See his Life, vol. i. p. 355. See also the sentiments of Bp. Horsley on this subject. App. xxii. (10.)

for Private Baptism, the changes effected in the reign of K. James I., and the constructions put upon those changes, are detailed with sufficient minuteness in the Appendix. In reference to the Public Office, it may be observed, that since the revision in 1552, when most of the venerable ceremonies connected with it were dispensed with, the variations have been principally verbal, and such as scarcely to require any particular comment in this place. Happily, the Catholic doctrine as to this Sacrament, has never, like that of the other Sacrament, suffered from the least ambiguity of language, or from any even partial suppression of truth in the English Formularies. The voice of the Church has all along been definitely expressed, and it has never varied. It has never been overpowered by the contradiction of modern theories, and it has never of its own accord yielded any thing to the so called plea of charity, or of expediency. The consequence is, that the form for Baptism is a plain and unequivocal witness to the truth, and needs no collateral evidence to rest upon. But were it otherwise, the testimonies of Abp. Cranmer and of other prelates at the dawn of the reformation, and not less the last public and authoritative judgments of the Church on this subject at the era of the Restoration, might be triumphantly appealed to as decisive of the question to them that come after. In proportion then to clearness of the doctrine, be it remembered, is the responsibility of those who would attempt to tamper with or to reject it.

It only remains to add a few words in reference to the Appendix. The Editor in subjoining such illustrations as lay within his reach, has endeavoured throughout to restrict himself to those which would immediately tend to illustrate the origin, progress and meaning of the variations as they successively arose. Had his design been of a more general nature many others might have been inserted, which on these grounds it has been thought expedient to exclude. The variations are treated principally in a historical point of view,—a circumstance which may help to explain the reason, why statements occasionally opposed to each other may be found in the same page, or opinions inserted which possess no other claims on the reader, than that they were received

with deference, and treated as authorities at the periods in which they were promulgated. The extracts from various modern Liturgies, not falling directly within the compass of the work, are here and there interspersed amongst the rest, on the supposition that the formularies from whence they are borrowed, are not easily accessible, and at the same time may be interesting to the generality of persons.

Amidst this variety of matter, however, it may be discovered, that in those documents which are really entitled to authority and respect, there is an element of Catholicity, which if duly estimated might perhaps induce men to appreciate more fully the value of their own privileges, or if needs be, to teach others more unreservedly the value of theirs. If it should be objected, that such variety may have the effect of perplexing rather than of edifying, it is answered that the course which the humble and teachable mind should pursue is sufficiently plain. It feels that the teaching under which it has been more immediately trained is the teaching of the Church, and it naturally assumes that the Church being Catholic teaches, or at all events does not intentionally deviate from, what is Catholic. Nor does it severely limit itself in the acquirement of truth to the Liturgy apart from all other sources of knowledge, but remembering that the doctrines of the Church live also in the traditionary stores which have descended with it, interprets (where there is opportunity) the one by the other, and both by the standard of the ancient faith. To this it goes as to a deep well, from whence, subordinately to the living waters themselves, it draws out the wholesome draught of Catholic truth. In so doing it is but following in the track pointed out by the authorized documents of this Church, and trodden by the most eminent of her sons; and thus encouraged, as from the first it apprehended no essential defects in its own particular worship, so in the end it will discover none.

F. B.

*St. Mary Magdalene Coll. Oxford.*  
*April 14, 1842.*





THE FOLLOWING IS A LIST OF THE PRAYER BOOKS  
COLLATED.

[The editions with stars prefixed to them are followed in the Tabular View.]

- |   |                    |
|---|--------------------|
| 1. The Order of the Communion. . . . . Grafton. | } In Bp. Sparrow's |
| viii. March, 1548. . . . .                      | } Collection.      |

(I.) BOOKS OF 1549.

- |  |                 |
|--|-----------------|
| 1. Whitchurch. . . . . Mense Martii.       | The Bodleian.   |
| 2. *Oswen (Worcester.) . . . . Mense Maii. | The Editor.     |
| 3. Whitchurch. . . . . Mense Junii.        | } The Bodleian. |
| 4. Whitchurch. . . . . Mense Junii.        |                 |

(II.) BOOKS OF 1552.

- |                                    |                     |
|------------------------------------|---------------------|
| 1. Oswen (Worcester.) . . . . .    | } The Bodleian.     |
| 2. Grafton. . . . . Mense Augusti. |                     |
| 3. Grafton. . . . . Mense Augusti. |                     |
| 4. Grafton. . . . . Mense Augusti. |                     |
| 5. *Whitchurch. . . . .            |                     |
| 6. Whitchurch. . . . .             |                     |
| 7. Grafton. . . . . Mense Augusti. | The Rev. Dr. Routh. |

(III.) BOOKS OF Q. ELIZABETH.

- |  |                                       |
|--|---------------------------------------|
| 1. Grafton. Folio. . . . . 1559. . . . .               | British Museum.                       |
| 2. Grafton. Folio. . . . . 1559. . . . .               | Bodleian and C.C.C.                   |
| 3. Jugge and Cawode. Folio. 1559? . . . . .            | British Museum.                       |
| 4. Jugge and Cawode. Folio. 1564? . . . . .            | British Museum.                       |
| 5. Jugge and Cawode. . . . . 1570. . . . .             | The Bodleian.                         |
| 6. Deputies of Christoph. Barker. (Imperfect)          | British Museum.                       |
| 7. A Quarto copy. } Different Editions. (Imperfect.) } | The Rev. Dr. Routh.                   |
| 8. A Quarto copy. }                                    | The Rev. Dr. Bliss.                   |
| 9. Liber Prec. Publ. R. Wolf. 1560. . . . .            | British Museum.                       |
| 10. Liber &c. R. Wolf. . . . . 1572. . . . .           | The Editor.                           |
| 11. Liber &c. Vautrollerius 1574. . . . .              | } Lambeth, Bodleian,<br>} Magd. Coll. |
| 12. Liber &c. Jacksonus. . . . . 1594. . . . .         | Bodleian.                             |

## (IV.) BOOKS OF K. JAMES I. AND K. CHARLES I.

1. R. Barker. Folio. . . . 1603. . . . . Lambeth.
2. R. Barker. Quarto. . . . 1606. . . . . British Museum.
3. R. Barker. Folio. . . . 1607. . . . . Bodleian.
4. R. Barker. Quarto. . . . 1613. . . . . Lambeth.
5. Bonham Norton and J. Bill. 1629. (Charles. I.) The Editor.
6. R. Barker. Quarto. . . . 1634. . . . . The Editor.
7. R. Barker. Folio. . . . 1634. . . . . Bodleian.
8. Folio with MS. notes in the handwriting of }  
Dr. Sancroft. . . . 1634. . . . . } Bodleian [Arch. D.]
9. R. Barker. Octavo. . . . 1637. . . . . The Editor.
10. R. Barker. Octavo. . . . 1638. . . . . The Rev. Dr. Routh.
11. R. Barker. Quarto. . . . 1639. . . . . The Rev. Dr. Routh.
12. Folio, with MS. notes, }  
by Dr. Bryan Duppa. } 1639. . . . . Bodleian. [Arch. D.]
13. A Folio. (Ogilby.) . . . 1660. . . . . Magd. Coll. Lib.

## (V.) SCOTCH BOOK OF K. CHARLES I.

1. \*THE BOOKE OF COMMON PRAYER and Administration of the Sacraments, and other parts of Diuine Service, for the use of the CHURCH OF SCOTLAND, (Folio.) Edinburgh. Printed by Robert Young, Printer to the King's most excellent Majestie. M.DC.xxxvii. *cum privilegio*. . . . . } Magd. Coll. Lib.
2. A reprint of the above. 8vo. 1712. J. Watson. The Editor.

## (VI.) BOOKS OF K. CHARLES II. &amp;c.

1. THE SEALED BOOK. . . . . Christ Church.
2. A Folio corresponding with the above in the Services collated by the Editor, and evidently a supernumerary intended for the Great Seal. This curious Book has the green silk string designed for the seal and Patent, as the rest, and is attested "as a true and perfect copy," under the hands and seals of seven of the Commissioners, "the 13th day of December, 1662." It } New College Lib.

- also contains some valuable notices of the  
Sealed Books in MS. by Dr. S. Woodforde  
Prebendary of Winton, 1689, in whose posses-  
sion the Book then was. . . . . }
3. A Folio with copious MS. notes from the } Bodleian [Arch.  
Fathers by Dr. Barlow. . . . . } C. 9.]

## TO THE ABOVE MAY BE ADDED\*,

2. A Communion Office, taken partly from  
Primitive Liturgies and partly from the  
First English Reformed Common Prayer  
Book. London 1718. [The Non-Juror's  
Book.] . . . . . } Bodleian.
1. The [New] Office for the Sacrament of the  
Lord's Supper, or Holy Communion, accord-  
ing to the use of the Episcopal Church in  
Scotland. 1765. [*Reprinted by Skinner.*] . } The Rev. Dr. Routh.
3. The American Prayer Book. . . . 1785. }  
4. The American Prayer Book. . . . 1790. } The Editor.

The Editor embraces the present opportunity of expressing his obligations to the Rev. the President of Magd. Coll., the Rev. Dr. Bandinel, the Rev. S. R. Maitland, the Rev. W. Upton Richards, the Rev. J. P. Wilson, and others, for much valuable assistance afforded him in the course of this Work.

\* For the variations in the Communion Office of the Non-jurors, the reader is referred to Appendix IX. 3, XIV. 2, XIV. 8, XV. 6, XXII. 18, XXXII. For those in the New Communion Office of Scotland, to the Tabular View, p. 13. App. XII. 2, XXII. 19, XXV. 2, XXVII. XXVIII. 2. As the order of this Book is not given in the App. it may as well be stated here that it begins with the Exhortation, '*Dearlly beloved*' &c. Then the Offertory, Sursum Corda, Thanksgiving and Pfefaces, the Prayer of Consecration, the Oblation, the Invocation, the Prayer for Christ's Ch., the Lord's Prayer; then the Invitation,

Confession, Absolution, Sentences, Prayer of humble Access, Delivery of the Elements, the Thanksgiving, Gloria in Excelsis, and Benediction. The Rubric in this Book for placing the Bread and Wine upon the Lord's table, differs from that of 1637 in omitting the words, "*that it may be ready for that service.*"

The general variations of the American Books may be found minutely described in Caswall's '*America, and the Americans,*' ch. 14. Those in the offices now collated are given in the App. IX. 3, XV. 6, XXII. 20, XXV. 2, (Communion,) and XIV. 4. (Baptism.)

### DIRECTIONS.

1. When Blanks occur without note or comment, it signifies that the passage is not found in *any part* of that Book.

2. When an entire passage is in Italics, it has been transferred from its proper position for the purpose of being collated.

3. When variations are given in parts, the remainder is the same as in that column in which the entire passage is given.

4. When one column is placed half way across another, it is to save space, and does not mean that the passage is common to both.

5. When any reading is said to occur in *all* the Books, the expression must be understood as referring only to the Books particularized in the preceding list.

## TABULAR VIEW, &c.

"The particular forms of Divine worship, and the rites and ceremonies appointed to be used therein, being things in their own nature indifferent and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of authority should from time to time seem either necessary or expedient."—*Preface to the Book of Common Prayer.*

### INTERROGATIO AUGUSTINI.

Cum una sit fides, cur sunt Ecclesiarum consuetudines tam diversæ; et altera consuetudo Missarum est in Romana Ecclesia, atque altera in Galliarum Ecclesiis tenetur?

### RESPONSIO BEATI GREGORII PAPÆ.

Novit Fraternitas tua Romanæ Ecclesiæ consuetudinem, etc. Sed mihi placet ut sive in Romana, sive in Galliarum, sive in qualibet Ecclesia, aliquid invenisti quod plus omnipotenti Deo possit placere, sollicitè eligas, et in Anglorum Ecclesia, quæ adhuc in fide nova est, institutione præcipua quæ de multis Ecclesiis colligere potuisti, infundas. Non enim pro locis res, sed pro rebus loca nobis amanda sunt, etc.—*Lib. ii. Ep. 64.*

# THE COMMUNION.

I. BOOK K. EDW. VI. 1549.

II. BOOK 1552.

*The Supper of the Lord, and the Holy Communion, commonly called the Mass.*      *The Order for the Administration of the Lord's Supper or Holy Communion.*

[See Appendix, No. I.]

¶ So many as intend to be partakers of the holy Communion, shall signify their names to the Curate overnight, or else in the morning, afore the beginning of Matins [of Morning Prayer, 1552.] or immediately after.

['or immediately after,' in the Books of Elizabeth, James I., and Charles I. In those of Elizabeth 1572 and 1574, 'Immediatē post principium matutinarum precum.' See Appendix No. II. 1, 2.]

¶ And if any of those be an open and notorious evil liver, so that the congregation by him is offended, or have done any wrong to his neighbours by word or deed; the Curate [having knowledge thereof, 1552.] shall call him and advertise him in any wise not to presume to the Lord's table, until he have openly declared himself to have truly repented and amended his former naughty life, that the congregation may thereby be satisfied, which afore were offended; and that he have recompensed the parties, whom he hath done wrong unto, or at the least be [declare himself to be, 1552.] in full purpose so to do, as soon as he conveniently may.

¶ The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

[The Books of Elizabeth, James I., and Charles I., exhibit no variations from the Second of K. Edward in the two preceding Rubrics.]

¶ Upon the day, and at the time appointed for the ministration of the holy Communion, the Priest that shall execute the holy ministry, shall put upon him the vesture appointed for that ministration, that is to say, a white Albe plain, with a vestment or cope. And

[In the 'Order where Morning and Evening Prayer shall be used and said,' II. Book of K. Edw. VI. the following Rubric occurs: "*And here is to be noted, that the Minister at the time of the Communion, and at all other times in his ministration, shall*

# THE COMMUNION.

BOOK OF K. CHARLES II. 1662.

SCOTCH LITURGY 1637.

## *The Order for the Administration of the Lord's Supper, or Holy Communion.*

¶ So many as intend to be partakers of the holy Communion, shall signify their names to the Curate *at least some time the day before.*

[The same as in the II. Book of Edw. VI. only for 'Curate' is found 'Presbyter or Curate.']

[See Appendix No. II.]

[Variations from the Books of K. Edward.]

"or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended;"—  
"that in any wise he presume not to come to the Lord's Table until"—

"so that the *Church* by him is offended,"  
"The *Presbyter* or Curate shall call him,"—  
"that the *Church* may thereby be satisfied,"—

[The rest of this and the following Rubric as in the Book of 1552, excepting the addition below. See also Appendix No. III.]

"and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent paragraph of this Rubric, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.

[This passage was inserted for the first time in the Book of 1662. See also Appendix No. IV. 1.]

[In the Book of Elizabeth 1559, the 'Order' is :

"*And here is to be noted, that the Minister at the time of the Communion, and at all other times in his ministration, shall use such ornaments in the Church, as were in use by authority of Parlia-*

[In the 'Order where and how Morning and Evening Prayer &c.' is the following in this Book : "*And here is to be noted that the Presbyter or Minister at the time of the Communion, and at other times in his ministration, shall use such ornaments in the Church, as*

## I. BOOK K. EDW. VI. 1549.

where there be many Priests or Deacons, there so many shall be ready to help the Priest in the ministration, as shall be requisite; and shall have upon them likewise the vestures appointed for their ministry, that is to say, albes with tunicles. Then shall the Clerks sing in English, for the office, or introit, (as they call it,) a Psalm appointed for that day.

[For the Introit see the Appendix No. VIII.]

The Priest, standing *humbly afore the midst of the Altar*, shall say the Lord's Prayer, with this Collect.

[Appendix No. VII.]

## II. BOOK 1552.

*use neither alb, vestment, nor cope : but being archbishop or bishop, he shall have and wear a rochet : and being a priest or deacon, he shall have and wear a surplice only.*" See the Appendix No. IV. 2.]

¶ The table, having at the Communion-time a fair white linen cloth upon it, shall stand in the body of the church, or in the chancel, where Morning Prayer and Evening Prayer be appointed to be said.

And the Priest, standing *at the north side of the table*, shall say the Lord's Prayer with this Collect following.

[The same Rubrics in the Folios of Elizabeth, and the Books of James I. and Charles I. But the two Quartos and two Latin Books of Eliz. and that of James, 1606, have 'Minister' for 'Priest.' The Lord's Prayer is not printed in the Books of Edward.

Appendix No. IV. V. VI.]

Almighty God, unto whom all hearts be open, [*and, 1549.*]  
all desires known, &c. AMEN.

Then shall he say a Psalm appointed for the introit; which Psalm ended, the Priest shall say, or else the Clerks shall sing,

iii. Lord have mercy upon  
us.

iii. Christ have mercy upon  
us.

iii. Lord have mercy upon  
us.

Then the Priest, standing at God's board shall begin,

Glory be to God on high.

*The Clerks.* And in earth  
peace, good will towards men.



## BOOK OF K. CHARLES II. 1662.

*ment in the second year of the reign of King Edward VI., according to the Act of Parliament set in the beginning of this Book." See Appendix IV. 3.]*

## SCOTCH LITURGY 1637.

*are prescribed, or shall be by his Majesty, or his successors, according to the Act of Parliament provided in that behalf."*

The Table at the Communion-time having &c.

[The same as in the II. Book of Edw. VI.]

And the Priest, standing at the north-side of the Table, shall say the Lord's Prayer, with the Collect following; *the people kneeling.*

The holy Table having at the Communion-time *a carpet*, and a fair white linen cloth upon it, *with other decent furniture, meet for the high mysteries there to be celebrated*, shall stand at the uppermost part of the Chancel or Church, where the Presbyter standing at the north-side *or end thereof*, shall say the Lord's Prayer with this Collect following *for due preparation.*

Our Father which art in Heaven, &c.

*The Collect.* [1662.]

Almighty God, unto whom all hearts be open, all desires known, &c. AMEN.

## I. BOOK K. EDW. VI. 1549.

We praise thee, we bless  
thee, &c. AMEN.

Then the Priest shall turn him to the  
people, and say,

The Lord be with you.  
*The Answer.* And with thy  
spirit.

*The Priest.* Let us pray.

[The *Gloria in excelsis* is given at full length in the Books of 1549. It differs from the Book of 1552 and following Books in not repeating the words, "*Thou that takest away the sins of the world, have mercy on us*;" in which reading it is followed by the *New Communion Service* of Scotland. The Sealed Book has the above words. See also Appendix XXVIII.]

## II. BOOK 1552.

¶ Then shall the Priest rehearse distinctly all the Ten Commandments; and the people kneeling shall, after every Commandment, ask God's mercy for their transgression of the same, after this sort:

[So in the Books of Elizabeth, James I., and Charles I., except that two quartos of Eliz. and James, 1606, have 'Minister' for 'Priest.' And the folio Eliz. by Barker, reads '*God mercy*.' See also Appendix No. IX. 1.]

*Minister.*

[The same in all the Books.]

God spake these words and said; I am the Lord thy God: thou shalt have none other gods but me.

*People.* Lord have mercy upon us, and incline our hearts to keep this law. &c.

Then shall follow the Collect of the day, with one of these two Collects following, for the King.

¶ Then shall follow the Collect of the day, with one of these two Collects following, for the King; the Priest standing up and saying,

['Priest' in the Folios of Elizabeth, the Books of James, and some of Charles I. But in the two Quartos of Eliz., James 1606, and some other Books of Charles I. 'Minister' for 'Priest.']

*Priest.* Let us pray.

Almighty God, whose kingdom is everlasting and power infinite; Have mercy upon the whole congregation; &c. AMEN.

[The same in the Books of Elizabeth, James I., and Charles I. N.B. The Books of Eliz. read 'our Queen and Governour'.]

BOOK OF K. CHARLES II. 1662.

SCOTCH LITURGY 1637.

¶ Then shall the Priest, turning to the people, rehearse distinctly all the Ten Commandments; and the people, still kneeling, shall after every Commandment ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth :

¶ Then shall the Presbyter, turning to the people, rehearse distinctly all the Ten Commandments; the people all the while kneeling, and asking God mercy for the transgression of every duty therein; *either according to the letter, or to the mystical importance of the said Commandment.*

*Minister.*

God spake these words and said; I am the Lord thy God : thou shalt have none other gods but me.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law. &c.

[Appendix IX. 2.]

¶ Then shall follow one of these two Collects for the King, the Priest standing as before, and saying,

¶ Then shall follow one of these two Collects for the King, and the Collect of the day, the Presbyter standing up, and saying,

Let us pray.

Almighty God, whose kingdom is everlasting and power infinite; Have mercy upon the whole Church; &c. AMEN.

[“and that we *and all his subjects,*” &c. This Book alone has the words in *Italics.*]

Almighty God whose kingdom is everlasting and power infinite, have mercy upon *thy holy Catholic Church, and in this particular church in which*

I. BOOK K. EDW. VI. 1549.

II. BOOK 1552.

Almighty and everlasting God, we be taught by thy holy word, that the hearts of kings, &c. AMEN.

The Collects ended, the Priest, or he that is appointed, shall read the Epistle in a place assigned for the purpose, saying,

The Epistle of Saint Paul,  
written in the — chapter of —  
to the —

¶ Immediately after the Collects, the Priest shall read the Epistle, beginning thus :

The Epistle, written in the —  
chapter of —

The Minister then shall read the Epistle.  
Immediately after the Epistle ended,  
the Priest, or one appointed to read the  
Gospel, shall say,

And the Epistle ended, he shall say the  
Gospel, beginning thus :

The holy Gospel, written in  
the — chapter of —

The Gospel, written in the —  
chapter of —

The Clerks and people shall answer,  
Glory be to thee, O Lord.

The Priest or Deacon then shall read the  
Gospel. After the Gospel ended, the  
Priest shall begin,

And the Epistle and Gospel being ended,  
shall be said the Creed.

[The same as the above in the Folios of Elizabeth, the Books of James, (except 1606,) and two of Charles I. But in the Quartos of Eliz., James 1606, and some Books of Charles I., it is 'the Minister shall read the Epistle:' and in the two Latin Books of Eliz. 'Sacerdos seu quis alius Minister ad id deputatus.' See also Appendix No.X.]

I believe in one God,  
The Clerks shall sing the rest,  
the Father Almighty, &c.  
Amen.

I believe in one God, the  
Father Almighty, Maker . of  
heaven and earth, and of all  
things, &c. Amen.

BOOK OF K. CHARLES II. 1662.

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*we live, so rule the heart, &c.*  
Amen.

¶ Or,

Almighty and everlasting God, we are taught by thy holy Word, that the hearts of kings, &c. Amen.

¶ Then shall be said the Collect of the Day. And immediately after the Collect, the Priest shall read the Epistle, saying,

¶ Immediately after the Collects the Presbyter shall read the Epistle, saying thus :

The Epistle, [*or, the portion of Scripture appointed for the Epistle*] is written in the—chapter of—beginning at the—Verse.

The Epistle written in the—chapter of—at the—verse.

And the Epistle ended, he shall say,  
Here endeth the Epistle.

And when he hath done, he shall say,  
Here endeth the Epistle.

Then shall he read the Gospel, (the people all standing up,) saying,

And the Epistle ended, the Gospel shall be read, the Presbyter saying:

The holy Gospel is written in the—chapter of—beginning at the—Verse.

The holy Gospel is written in the—chapter of—at the—verse.

And then the people all standing up shall say :

Glory be to thee, O Lord.

And the Gospel ended, shall be sung or said the Creed following, the People still standing, as before.

*At the end of the Gospel, the Presbyter shall say :*

*So ends the holy Gospel.*

[It may be here noticed that the Rubric of the Scotch Book in this place varies from another in the same Book, at the end of the Gospel for the I. Sunday in Advent:

*And the people shall answer :*

*Thanks be to thee, O Lord.*

¶ When the Presbyter or Deacon readeth the Gospel, the people shall stand up: and the Presbyter before he beginneth to read the Gospel, shall say thus: *The Gospel of our Lord and Saviour Jesus Christ, written in such a chapter of such an Evangelist, beginning at such a verse.* And the people shall answer; *Glory be to God.*]

And the Epistle and Gospel being ended, shall be said or sung this Creed, all still reverently standing up.

[See Appendix No. X. 2.]

I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible : &c. Amen.

[For the Variations see the next leaf.]

## I. BOOK K. EDW. VI. 1549.

## II. BOOK 1552.

[The following variations are found in the above Creed :

The Books of 1549 and five of 1552, read "And in one Lord *Jesu* Christ." Two of 1552 (*Whytchurche* and *Oswen*) have "God of *Gods*." The Books of Edw. VI., those of Elizabeth, and most of those of James I., have "sitteth *at* the right hand : " those of Charles I. "*on*." "Whose kingdom shall have no end" is wanting in the Books of 1549. That of Charles I. 1629, alone has a *colon* before, "By whom all things were made." The Sealed Book, and the New Coll. Folio, have a comma in this place, and read "sitteth *on*."]

After the Creed ended, shall follow the Sermon or Homily, or some portion of one of the Homilies, as they shall be hereafter divided: wherein if the people be not exhorted to the worthy receiving of the holy sacrament of the body and blood of our Saviour Christ, then shall the Curate give this Exhortation to those that be minded to receive the same.

After the Creed, if there be no Sermon, shall follow one of the Homilies already set forth, or hereafter to be set forth by common authority.

[The same in the Books of Elizabeth, James I., and Charles I.]

Dearly beloved in the Lord,  
ye that mind to come to the  
holy Communion of the body  
and blood of our Saviour Christ,  
must consider what S. Paul  
writeth to the Corinthians, &c.

[For the variations in the above Exhortation,  
see where it occurs in the other Books.]

¶ In Cathedral Churches or other places where there is daily communion, it shall be sufficient to read this Exhortation above written once in a month. And in parish churches, upon the week days, it may be left unsaid.

¶ And if upon the Sunday or holyday the people be negligent to come to the communion, then shall the Priest earnestly exhort his parishioners to dispose themselves to the receiving of the holy communion more diligently, saying these or like words unto them :

BOOK OF K. CHARLES II. 1662.

SCOTCH LITURGY 1637.

Then the Curate shall declare unto the People, what Holy-days or Fasting-days, are in the week following to be observed. And then also, (if occasion be) shall notice be given of the Communion; [and the Banns of Matrimony published;] and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister; nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the King, or by the Ordinary of the place.

¶ Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by authority.

[In the two preceding Rubrics the Order adopted in the Book of 1552 has been transposed: and it is owing to this alteration, (probably an oversight) that a difficulty is occasioned in reconciling the *former* of them with the Rubric prefixed to the first Exhortation, as to the time "of giving notice of the Communion." But see Appendix XI. and XVI. 3, 4.]

¶ After the Creed, if there be no Sermon, shall follow one of the Homilies, which shall hereafter be set forth by common authority.

## I. BOOK K. EDW. VI. 1549.

Dear friends, and you especially upon whose souls I have cure and charge, on—next I do intend by God's grace to offer to all such as shall be godly disposed, the most comfortable sacrament of the body and blood of Christ, &c.

[For the variations in this Exhortation, see where it occurs in the other Books.]

¶ Then shall follow for the offertory one or more of these sentences of holy scripture, to be sung whiles the people do offer; or else one of them to be said by the minister immediately afore the offering.

## II. BOOK 1552.

After such Sermon, Homily, or Exhortation, the Curate shall declare unto the people whether there be any holydays or fasting-days the week following; and earnestly exhort them to remember the poor, saying one or more of these sentences following, as he thinketh most convenient by his discretion.

[The same in the Books of James I. and Charles I., and in the *English Books of Elizabeth*; in the *Latin* of Eliz. it is; '*Pastor indicabit festos ac jejunos dies &c. Inprimisque hortabitur ut pauperum meminerint, et eorum inopiam sublevent. Deinde cantentur vel recitentur una vel plures ex sententiis sequentibus, prout ipsi videbitur.*']

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *Matt. v.*

Lay not up for yourselves treasure upon the earth, where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through nor [*and, 1552*] steal. *Matt. vi.*

Whatsoever you would that men should do unto you, even so do you unto [*do unto, 1552*] them: for this is the law and the prophets. *Matt. vii.*



BOOK OF K. CHARLES II. 1662.

SCOTCH LITURGY 1637.

¶ Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.

After such Sermon, Homily, or Exhortation, the Presbyter or Curate shall declare unto the people whether there be any Holydays or Fasting-days the week following, and earnestly exhort them to remember the poor, saying (for the Offertory) one or more of these sentences following, as he thinketh most convenient by his discretion, according to the length or shortness of the time that the people are offering.

[In the *New Communion Service* of the Ch. of Scotland the Offertory follows the Exhortation, '*Dearly Beloved, ye that mind to come,*' and it is thus introduced :

¶ Then the Presbyter or Deacon shall say,

*Let us present our offerings to the Lord with reverence and godly fear.*

[Sentences of the Offertory the same in this Book as in those of K. Edward, allowing for the difference between the old and new translation. See also Appendix XII. 1.]

Then the Presbyter shall begin the Offertory, &c.]

And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord : and Abel, he also brought, &c. *Gen. iv. 3.*

Speak unto the children of Israel, that they bring me an offering : of every man that giveth it willingly with his heart, &c. *Exod. xxv. 2.*

Ye shall not appear before the Lord empty : every man shall give as he is able, according to the blessing of the Lord, &c. *Deut. xvi. 16.*

## I. BOOK K. EDW. VI. 1549.

## II. BOOK 1552.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. *Matt. vii.*

Zache stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore fourfold. *Luke xix.*

Who goeth a warfare at any time at [*of, 1552.*] his own cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. ix.*

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? *1 Cor. ix.*

Do ye not know, that they which minister about holy things live of the sacrifice? they which wait of the altar are partakers with the altar? Even so hath the Lord also ordained that they which preach the gospel should live of the gospel. *1 Cor. ix.*

He which soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart; not grudgingly, [*grudging, 1552.*] or of necessity; for God loveth a cheerful giver. *2 Cor. ix.*

Let him that is taught in the word minister unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he reap. *Gal. vi.*

While we have time, let us do good unto all men, and specially unto them which are of the household of faith. *Gal. vi.*

Godliness is great riches, if a man be contented with that he hath. For we brought nothing into the world, neither may we carry any thing out. *1 Tim. vi.*

Charge them which are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim. vi.*

God is not unrighteous that he will forget your works and labour that proceedeth of love, which love ye have shewed for his name's sake, which have ministered unto the saints, [*unto saints, 1552.*] and yet do minister. *Heb. vi.*

To do good and to distribute forget not, for with such sacrifices God is pleased. *Heb. xiii.*

BOOK OF K. CHARLES II. 1662.

SCOTCH LITURGY, 1637.

David blessed the Lord before all the congregation: and said, Blessed be thou, O Lord God, for ever and ever. &c. 1 *Chron.* xxix. 10.

Give unto the Lord the glory due unto his name, bring an offering, and come into his courts. *Psa.* xcvi. 8.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust &c. *Matt.* vi. 19, 20.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father, &c. *Matt.* vii. 12.

Jesus sat over against the treasury, and beheld how the people cast money into it: and many that were rich cast &c. *Mark* xii. 41—44.

Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix. 7.

If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? 1 *Cor.* ix. 11.

Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar? &c. 1 *Cor.* ix. 13, 14.

He which soweth sparingly, shall reap sparingly, and he which soweth bountifully, shall reap bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: &c. 2 *Cor.* ix. 6, 7.

Let him that is taught in the word, communicate unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, &c. *Gal.* vi. 6, 7.

I. BOOK K. EDW. VI. 1549.

II. BOOK 1552.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 *John* iii.

Give alms of thy goods, and turn never thy face from any poor man, and then the face of the Lord shall not be turned away from thee. *Toby* iv.

Be merciful after thy power. If thou hast much, give plentifully; if thou hast little, do thy diligence gladly to give of that little; for so gatherest thou thyself a good reward in the day of necessity. *Toby* iv.

He that hath pity upon the poor lendeth unto the Lord; and look, what he layeth out it shall be paid him again. *Prov.* xix.

Blessed be the man that provideth for the sick and needy; the Lord shall deliver him in the time of trouble. *Psalms* xli.

Where there be clerks, they shall sing one or many of the sentences above written, according to the length and shortness of the time that the people be offering.

In the mean time, whiles the clerks do sing the offertory, so many as are disposed shall offer to the poor men's box every one according to his ability and charitable mind. And at the offering days appointed, every man and woman shall pay to the Curate the due and accustomed offerings.

Then shall the churchwardens, or some other by them appointed, gather the devotion of the people, and put the same into the poor men's box: and upon the offering days appointed, every man, and woman shall pay to the Curate the due and accustomed offerings; after which done the Priest shall say,

[The same in the Folios of Elizabeth, James 1603, 1606, 1607, 1613, and two Books of Charles I. But in the Quartos of Eliz. and some Books of Charles I. is found '*the Minister.*' In the Latin Books of Eliz. the latter part of the Rubric is thus given: '*Singuli item consueta oblationes, et decimas suo tempore pastori persolvent. Post hæc Minister dicet.*' See also Appendix No. XIII. 1, 2.]

Then so many as shall be partakers of the holy Communion shall tarry still in the quire, or in some convenient place nigh the quire, the men on the one side and the women on the other side. *All other (that mind not to receive the said holy communion) shall*

BOOK OF K. CHARLES II. 1662.

SCOTCH LITURGY 1637.

Charge them that are rich  
in this world, that they be not  
high-minded, nor trust in uncertain riches, but  
in the living God, &c. 1 *Tim.* vi. 17—19.

God is not unrighteous, to forget your work  
and labour of love, which ye have shewed toward  
his name, in that ye have ministered to the  
saints, and do minister. *Heb.* vi. 10.

To do good, and to communicate forget not,  
for with such sacrifices God is well pleased.  
*Heb.* xiii. 16.

[As to the sentences of this offertory they which differ in the Scottish Service  
from ours, are taken out of Bishop Andrewes his notes upon the Book of  
Common Prayer. *L'Estrange*. See also the Appendix No. XII. 2.]

¶ Whilst these Sentences are in reading,  
the Deacons, Churchwardens, or other  
fit person appointed for that purpose,  
shall receive the Alms for the Poor,  
and other devotions of the people, in a  
decent Bason, to be provided by the  
Parish for that purpose; and reverently  
bring it to the Priest, who shall humbly  
present and place it upon the holy  
Table.

¶ While the Presbyter distinctly pro-  
nounceth some or all of these sentences  
for the offertory, the Deacon, or (if no  
such be present) one of the Church-  
wardens shall receive the devotions of  
the people there present in a bason  
provided for that purpose. And when  
all have offered, he shall reverently  
bring the said bason with the oblations  
therein, and deliver it to the Presbyter,  
who shall humbly present it before the  
Lord, and set it upon the holy Table.

[For the Distribution of the Alms see in this  
Book the Rubric immediately following the  
Benediction, and in the Book of 1662 the last  
Rubric at the end of the Service.]

## I. BOOK EDW. VI. 1549.

depart out of the quire, except the Ministers and Clerks.

Then shall the Minister take so much bread and wine as shall suffice for the persons appointed to receive the holy communion, laying the bread upon the corporas, or else in the paten, or in some other comely thing prepared for that purpose: and putting the wine into the chalice, or else in some fair or convenient cup prepared for that use, (if the chalice will not serve,) putting thereto a little pure and clean water, and setting both the bread and wine upon the Altar. Then the Priest shall say,

The Lord be with you.

*Answer.* And with thy spirit.

*Priest.* Lift up your hearts.

*Answer.* We lift them up unto the Lord.

*Priest.* Let us give thanks to our Lord God.

*Answer.* It is meet and right so to do.

*The Priest.* It is very meet, right, and our bounden duty, that we should at all times and in all places give thanks to thee, O Lord, holy Father, Almighty everlasting God.

[In this Book the Prayer for the whole state of Christ's Church occurs between 'Therefore will Angels' &c. and the 'Prayer of Consecration:' and in the Introduction to it in that place the words 'militant here in earth' are not found. The other variations are here given in juxtaposition with the other Books.]

## II. BOOK 1552.

Let us pray for the whole state of Christ's church militant here in earth.

Almighty and everliving God, which by thy holy apostle hast taught us to make prayers and supplications, and to give thanks for all men;

BOOK OF K. CHARLES II. 1662.

SCOTCH LITURGY 1637.

¶ And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done, the Priest shall say,

[The above Rubric respecting the 'Bread and Wine,' and the term 'Oblations' in the Prayer immediately following, were both added at the same time, viz. in 1661. See also Appendix No. XIV. 1.]

And the Presbyter shall then offer up and place the bread and wine prepared for the Sacrament upon the Lord's Table, that it may be ready for that Service. And then he shall say,

Let us pray for the whole state of Christ's Church militant here in earth.

[See the Appendix XV. 1. In the Communion Office of the Nonjurors printed in 1718, the words 'Let us pray, &c.' were omitted. For the other variations of that Book in this Prayer see the Appendix XV. 6. The expression 'militant' or 'militant here in earth,' occurs in the American P. Books of 1785 and 1790, but is omitted in the *New Communion Service of the Church of Scotland*. See Appendix XXII. 18. at the close.]

## I. BOOK K. EDW. VI. 1549.

## II. BOOK 1552.

*"We humbly beseech thee most mercifully to receive these our prayers, which we offer unto thy divine Majesty; beseeching thee to inspire &c."*

*"and live in unity and godly love. Specially we beseech thee to save and defend thy servant Edward our King; that under him" &c.*

*"and to all thy people give*

We humbly beseech thee most mercifully to accept our alms, and to receive these our prayers, which we offer unto thy divine Majesty; be-

‘ If there be none alms given unto the poor, then shall the words of accepting our alms be left out unsaid.

seeching thee to inspire continually the universal church with the Spirit of truth, unity and concord: and grant that all they that do confess thy holy name may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to save and defend all Christian kings, princes and governors; and specially thy servant Edward our king; that under him we may be godly and quietly governed: and grant unto his whole council, and to all that be put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of God's true religion and virtue. Give grace (O heavenly Father) to all bishops, pastors and curates, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy sacraments: and to all thy peo-



BOOK OF K. CHARLES II. 1662.

SCOTCH LITURGY 1637.

N.B. The Prayer following is the same in the Book of 1662 and 1637 as in that of 1552, except where otherwise stated.]

“ We humbly beseech thee most mercifully [*to accept* *our alms and oblations, and*] to receive these our prayers which we offer,” &c.

If there be no alms or oblations, then shall the words, [to accept our alms and oblations] be left out unsaid.

[Appendix No. XIV. 3, 4, 5.]

“ and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all Bishops and Curates;”

[Appendix, No. XV. 6.]

“ Give grace (O heavenly Father) to all Bishops, Presbyters and Curates,” &c.

## I. BOOK K. EDW. VI. 1549.

*thy heavenly grace; that with meek heart and due reverence," &c.*

*"or any other adversity. And especially we commend unto thy merciful goodness this congregation, which is here assembled in thy name, to celebrate the commemoration of the most glorious death of thy Son. And here we do give unto thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all thy saints, from the beginning of the world; and chiefly in the glorious and most blessed Virgin Mary, Mother of thy Son Jesu Christ our Lord and God; and in the holy patriarchs, prophets, apostles and martyrs, whose examples (O Lord) and steadfastness in thy faith, and keeping Thy holy commandments, grant us to follow. We commend unto thy mercy (O Lord) all other thy servants, which are departed hence from us with the sign of faith, and now do rest in the*

## II. BOOK 1552.

ple give thy heavenly grace; and especially to this congregation here present; that with meek heart and due reverence, they may hear and receive thy holy word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness (O Lord) to comfort and succour all them which in this transitory life be in trouble, sorrow, need, sickness, or any other adversity. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

[The same in the Books of Elizabeth, James, and Charles I. See also Appendix XV. 2.]

BOOK OF K. CHARLES II. 1662.

SCOTCH LITURGY 1637.

“or any other adversity. And we also bless thy holy name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ’s sake, our only Mediator and Advocate. Amen.

[The above alterations were made in 1662.]

“all the days of their life.  
 [And we commend especially unto thy merciful goodness the congregation which  
 is here assembled in thy name to cele-  
 brate the commemoration of the most precious death and sacrifice of thy Son and our Saviour Jesus Christ.] And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them which in this transitory life be in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy name for all those thy servants, who having finished their course in faith, do now rest from their labours. And we yield unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations: most humbly beseeching thee, that we may have grace to follow the example of their steadfastness in thy faith, and obedience to thy holy

When there is  
 no Communion,  
 these words thus  
 enclosed [] are to  
 be left out.

## I. BOOK K. EDW. VI. 1549.

*sleep of peace: grant unto them, we beseech thee, thy mercy, and everlasting peace; and that, at the day of the general resurrection, we and all they which be of the mystical body of thy Son, may altogether be set on his right hand, and hear that his most joyful voice, Come unto me, O ye that be blessed of my Father, and possess the kingdom, which is prepared for you from the beginning of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate."*

[Appendix No. XV. 3, 4, and 7.]

[This Rubric and the Exhortation following are not found in the Book of 1549.]

## II. BOOK 1552.

Then shall follow this Exhortation at certain times when the Curate shall see the people negligent to come to the holy Communion.

[In the Latin copies of Elizabeth 'Curate' is translated 'Presbyter.' For the Exhortation see Appendix No. XVI. 1, 2, 3.]

We be come together at this time, dearly beloved brethren,

to feed at the Lord's Supper; unto the which, in God's behalf, I bid you all that be here present, and beseech you for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden of God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they *which be* called, without any cause, most unthankfully refuse to come: which of you, in such a case, would not be moved? who would not think a great injury and wrong done unto him? Wherefore most dearly beloved in Christ,

*who are*, 1662.

BOOK OF K. CHARLES II. 1662.

SCOTCH LITURGY 1637.

commandments, that at the day of the general resurrection, we and all they which are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

[For the Order of this Prayer in the *New Communion Service* of the Church of Scotland, See Appendix XXII. 18.]

¶ Or in case he shall see the People negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.

[In this Book the ordinary Exhortation takes precedence of the one employed in case of negligence on the part of the Communicants. They are transposed however in this place that they may be seen in juxtaposition with those of the other Books.]

Dearly beloved brethren, on — I intend by God's grace to celebrate the Lord's Supper: unto which in God's behalf, I bid you all that are here present; and beseech you for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know, &c.

¶ Then shall follow this Exhortation at certain times when the Presbyter or Curate shall see the people negligent to come to the holy Communion.

[In this and our present English Book as in the II. B. of Edw. VI. except where otherwise stated.]

## I. BOOK K. EDW. VI. 1549.

## II. BOOK 1552.

*withdrawing of,*  
1629.

*that, Sc. Lit.*

*salvation, 1629.*

*ye, Eliz. 1559,*  
*Graf.*

*ye, Eliz. 1559.*

*you, James 1607.*

*you, Eliz. 1559.*

*of, Eliz. 1559.*

take ye good heed, lest ye, *withdrawing* yourselves from this holy supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise letted with worldly business: but such excuses be not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come; wherefore then do you not repent and amend? When God calleth you, be you not ashamed to say you will not come? When you should return to God, will you excuse yourself, and say that you be not ready? Consider earnestly with yourselves how little such feigned excuses shall avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused but counted unworthy of *the* heavenly feast. I for my part am here present, and according unto [to] mine office, I bid you in the name of God, I call you in Christ's behalf, I exhort you as you love your own salvation, that ye will be partakers of this holy communion. And as the Son of God did vouchsafe to yield up his soul by death upon the cross for your *health*, even so it is your duty to receive the communion together in the [*the, om. 1629.*] remembrance of his death, as he himself commanded. Now if *you* will in no wise thus do, consider with yourselves how great injury *you* do unto God, and how sore punishment hangeth over your heads for the same. And whereas *ye* offend God so sore in refusing this holy banquet, I admonish, exhort, and beseech you, that unto this unkindness ye will not add any more: which thing *ye* shall do, if ye stand by as gazers and lookers *on* them that do com-

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because I am otherwise hindered with worldly business, &c.

wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say, you will not come? When ye should return to God, will ye excuse yourselves, and say, ye are not ready? Consider earnestly with yourselves, how little such feigned excuses will avail before God, &c.

I for my part shall be ready; and according to mine office, &c.

And as the Son of God did vouchsafe to yield up his soul by death upon the cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: Which if ye shall neglect to do, consider with yourselves, how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain

And as the Son of God did vouchsafe to offer up himself by death upon the cross, for our salvation: even so it is our duty to celebrate and receive the holy Communion together in the remembrance of his death and sacrifice, as he himself commanded. Now if you will in no wise thus do, consider with yourselves, how great injury you do unto God, and how sore punishment hangeth over your heads for the same.

## I. BOOK K. EDW. VI. 1549.

## II. BOOK 1552.

no, Eliz. 1559.  
not, in the other  
Books.  
thing, omitted  
1629.

others, 1629.

ye, Eliz. 1559.

ye, Eliz. 1559.

municate, and be *no* partakers of the same yourselves. For what *thing* can this be accounted else, than a further contempt and unkindness unto God. Truly it is a great unthankfulness to say nay when ye be called; but the fault is much greater when men stand by, and yet will neither eat nor drink this holy communion with *other*. I pray you what can this be else but even to have the mysteries of Christ in derision? It is said unto all, Take ye, and eat; Take, and drink ye all of this; Do this in remembrance of me. With what face then, or with what countenance, shall ye hear these words? What will this be else but a neglecting, a despising, and mocking of the Testament of Christ? Wherefore, rather than *you* should do so, depart you hence, and give place to them that be godly disposed. But when you depart, I beseech you ponder with yourselves from whom *you* depart? Ye depart from the Lord's table, ye depart from your brethren, and from the banquet of most heavenly food. These things if ye earnestly consider, ye shall by God's grace return to a better mind: for the obtaining whereof we shall make our humble petitions, while we shall receive the holy Communion.

¶ And if upon the Sunday or holyday the people be negligent to come to the communion, then shall the Priest earnestly exhort his parishioners to dispose themselves to the receiving of the holy communion more diligently, saying these or like words unto them.

[For the Order of this Exhortation in the Book of 1549, see immediately before the Offertory.]

¶ And sometime shall be said this also at the discretion of the Curate.

[In this column and the next to the right, the whole of each exhortation is given, but the sentences are disjoined in order to place them in juxtaposition with the First of Edw. VI. In the above Rubric the word for Curate in the Latin copies of Elizabeth is 'Presbyteri.']

*Dear friends and you especially upon whose souls I have cure and charge, on — next I do intend by God's grace, to*

Dearly beloved, forasmuch as our duty is to render to Almighty God our heavenly Father most hearty thanks, for



BOOK OF K. CHARLES II. 1662.

from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof, we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

[The above variations were made in 1662.]

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And whereas you offend God so grievously in refusing this holy banquet, I admonish, exhort and beseech you, that unto this unkindness you will not add any more; which thing ye shall do, if ye stand by as gazers, and lookers on them that do communicate, and be not partakers of the same yourselves. For what thing can this be accounted else, than a further contempt and unkindness unto God. Truly it is a great unthankfulness to say nay when ye be called; but the fault is much greater when men stand by, and yet will not receive this holy sacrament which is offered unto them. I pray you, &c.

[The remainder as in the II. Book of Edw.]

¶ When the Minister giveth warning for the celebration of the holy communion, (which he shall always do upon the Sunday, or some Holy-day immediately preceding) after the Sermon or Homily ended, he shall read this Exhortation following.

[1662. See also Appendix No. XI. and XVI. 4.]

Dearly beloved, on — day next I purpose, through God's assistance, to administer to all such as shall be religiously and

¶ And sometime shall this be said also, at the discretion of the Presbyter or Curate.

[The Scotch Liturgy follows the II. Book of Edw VI. in this Exhortation, except where otherwise noted in the column of 1552.]

## I. BOOK K. EDW. VI. 1549.

*offer to all such as shall be godly disposed, the most comfortable sacrament of the body and blood of Christ, to be taken of them in the remembrance of his most fruitful and glorious passion: by the which passion we have obtained remission of our sins, and be made partakers of the kingdom of heaven; whereof we be assured and ascertained, if we come to the said sacrament with hearty repentance for our offences, steadfast faith in God's mercy, and earnest mind to obey God's will, and to offend no more. Wherefore our duty is to come to these holy mysteries with most hearty thanks to be given to Almighty God, for his infinite mercy and benefits given and bestowed upon us his unworthy servants, for whom he hath not only given his body to death, and shed his blood, but also doth vouchsafe, in a sacrament and mystery, to give us his said body and blood to feed upon spiritually. The which sacrament being so divine and holy a thing, and so comfortable to them which receive it worthily, and so dangerous to them that will presume to take the same unworthily: my duty is to exhort you, in the mean season, to consider the greatness of the thing, and to search and*

## II. BOOK 1552.

that he hath given his Son, our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance, as it is declared unto us, as well by God's word as by the holy sacraments of his blessed body and blood,—

[‘Sacraments’ in the Books of Q. Elizabeth, James 1603, 1607, 1613, and Charles I. 1629.

‘Sacrament’ in James 1606, the other Books of Charles I. and the Scotch Liturgy.]

—the which being so comfortable a thing to them which receive it worthily, and so dangerous to them that will presume to receive it unworthily; My duty is to exhort you to consider the dignity of the holy mystery, and the great peril of the unworthy receiving thereof, and so to search and

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SCOTCH LITURGY 1637.

devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ ; to be by them received, in remembrance of his meritorious Cross and Passion ; whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament.

Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily ; my duty is to exhort you, in the mean season, to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof ;

## I. BOOK K. EDW. VI. 1549.

*examine your own consciences, and that not lightly, nor after the manner of dissimulers with God, but as they which should come to a most godly and heavenly banquet; not to come but in the marriage garment required of God in Scripture; that you may (so much as lieth in you) be found worthy to come to such a table.*

*The ways and means thereto is,*

*First, that you be truly repentant of your former evil life; and that you confess with an unfeigned heart to Almighty God, your sins and unkindness towards his Majesty committed, either by will, word, or deed, infirmity or ignorance; and that with inward sorrow and tears you bewail your offences, and require of Almighty God mercy and pardon, promising to him (from the bottom of your hearts) the amendment of your former life. And amongst all others, I am commanded of God, especially to move and exhort you to reconcile yourselves to your neighbours, whom you have offended, or who hath offended you, putting out of your hearts all hatred and malice against them, and to be in love and charity with all the world, and to forgive other as you would that God should for-*

## II. BOOK 1552.

*examine your own consciences, as you should come holy and clean to a most godly and heavenly feast: so that in no wise you come but in the marriage garment required of God in holy scripture: and so come and be received as worthy partakers of such a [an] heavenly table.*

The way and means thereto is: first, to examine your lives and conversation, by the rule of God's commandments; and wherein-soever ye shall perceive yourselves to have offended, either by will, word, or deed, there bewail your own sinful lives [and, in 1606 and 1607.] confess yourselves to Almighty God with full purpose of amendment of life.

And if ye shall perceive your offences to be such, as be not only against God, but also against your neighbours, then ye shall reconcile yourselves unto them, ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other: and likewise being ready to forgive other that have of-

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SCOTCH LITURGY 1637.

and so to search and examine your own consciences (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly feast, in the marriage garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is, First to examine your lives and conversations by the rule of God's commandments: and wherein soever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life.

And if ye shall perceive your offences to be such, as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them, being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready

## I. BOOK K. EDW. VI. 1549.

*give you. [And if any man have done wrong to any other, let him make satisfaction and due restitution of all lands and goods wrongfully taken away or withholden, before he come to God's board; or at the least be in full mind and purpose so to do, as soon as he is able; or else let him not come to this holy table, thinking to deceive God, who seeth all men's hearts. For neither the absolution of the Priest can any thing avail them, nor the receiving of this holy sacrament doth any thing but increase their damnation.] And if there be any of you whose conscience is troubled and grieved in any thing, lacking comfort or counsel, let him come to me, or to some other discreet and learned priest, taught in the law of God, and confess and open his sin and grief secretly, that he may receive such ghostly counsel, advice, and comfort, that his conscience may be relieved, and that of us (as of the ministers of God and of the church) he may receive comfort and absolution, to the satisfaction of his mind, and avoiding of all scruple and doubtfulness; requiring such as shall be satisfied with a general confession, not to be offended with them that do use, to their further satisfy-*

## II. BOOK 1552.

*fended you, as you would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation.*

[In the 'Order of the Communion' 1548, the passage in Brackets on the left, relative to Restitution, is not found. The only variation in this place of the Book of 1548 from that of 1549.]

And because it is requisite that no man should come to the holy communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you which by the means aforesaid cannot quiet his own conscience, but requireth further comfort or counsel; then let him come to me, or some other discreet and learned minister [presbyter or minister, *Sc. Lit.*] of God's word, and open his grief, that he may receive such ghostly counsel, advice, and comfort, as his conscience may be relieved, and that by the ministry of God's word, he may receive comfort, and the benefit of absolution, to the quieting of his conscience, and avoid-

BOOK OF K. CHARLES II. 1662.

SCOTCH LITURGY 1637.

to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. [Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice or envy, or in any other grievous crime; repent you of your sins, or else come not to that holy Table; lest after the taking of that holy Sacrament, the Devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.] And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word, he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and

[The passage to the left in Brackets occurs in all the other Books in the Exhortation, 'Dearly beloved in the Lord, ye that mind to come,' &c. See the Appendix XVI. 2.]

## I. BOOK K. EDW. VI. 1549.

*ing, the auricular and secret confession to the priest; nor those also which think needful or convenient, for the quietness of their own consciences, particularly to open their sins to the priest, to be offended with them that are satisfied with their humble confession to God, and the general confession to the church: but in all things to follow and keep the rule of charity; and every man to be satisfied with his own conscience, not judging other men's minds or consciences; whereas he hath no warrant of God's word to the same.*

[In comparing the above with the parallel columns, it will be observed that the latter part was omitted in the Book of 1552, and following Books.]

[In the First Book of K. Edw. this Exhortation immediately follows the Nicene Creed, with this Rubric:

¶ *After the Creed ended shall follow the Sermon or Homily, &c.; wherein if the people be not exhorted to the worthy receiving of the holy sacrament of the body and blood of our Saviour Christ, then shall the Curate give this exhortation to those that be minded to receive the same.*

But in the 'Order of the Communion,' viii. March MDXLVIII. is prefixed the following Rubric:

¶ *The time of the Communion shall be immediately after that the Priest himself hath received the Sacrament, without the varying of any other right or ceremony in the mass, (until other order shall be provided,) but as heretofore usually the Priest hath done with the Sacrament of*

## II. BOOK 1552.

*ing of all scruple and doubtfulness.*

[The same in the Books of Elizabeth, James I. and Charles I., except where otherwise expressed. For the above passage, see Appendix No. XVI. 5.]

Then shall the Priest say this Exhortation,

['Priest' in the Folios of Elizabeth, and in the Books of James I. and Charles I. 'Minister' in the two Quartos of Elizabeth and in the Latin Books.]



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avoiding of all scruple and  
doubtfulness.

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¶ At the time of the celebration of the Communion, the communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this exhortation.

¶ Then shall the Presbyter say this Exhortation.

[In the *New* Communion office of the Church of Scotland, this Exhortation precedes the Offertory.]

## I. BOOK K. EDWARD VI. 1549.

*the body, to prepare, bless, and consecrate so much as will serve the people; so it shall continue still after the same manner, save that he bless and consecrate the biggest chalice, or some fair and convenient cup or cups full of wine, with some water put unto it; and that day not drink it up all himself, but taking one only cup or draught, leave the rest upon the altar covered, and turn to them that are disposed to be partakers of the communion, and shall thus exhort them as followeth.*

The variations of the Book of 1549 in the following passage are as noted below.

*we be made one, &c.*

*For then we become guilty &c.*

*[because we make no difference of the Lord's body: 1548.]  
we kindle God's wrath over us;*

*Therefore if any here be a*

## II. BOOK 1552.

Dearly beloved in the Lord, ye that mind to come to the holy communion of the body and blood of our Saviour Christ, must consider what St. Paul writeth to the Corinthians, how he exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread and drink of that cup. For as the benefit is great, if with a truly penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we be one with Christ and Christ with us;) so is the danger great if we receive the same unworthily. For then we be guilty of the body and blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Therefore if

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‘must consider how Saint Paul  
exhorteth all persons diligently  
to try and examine themselves,’

‘must consider what St. Paul  
writeth to the Corinthians, how  
he exhorteth all persons dili-  
gently to try and examine  
themselves’,

‘if with a *true* penitent heart and lively faith, we receive &c.’

[‘True’ is found in *Jugge* and *Cawode* 1564. in the Quartos of Elisabeth and in the Books of James I. and Charles I.—In the others of Elisabeth as in the Book of 1552.]

[This passage commencing with, ‘Therefore if any of you,’ and ending with, ‘destruction both of body and soul,’ was transferred to the *Second Exhortation* in the Revision of 1661. In the Order of the Communion pub-

## I. BOOK EDW. VI. 1549.

*blasphemer, advouterer, or be in malice or envy, or in any other grievous crime, (except he be truly sorry therefore, and earnestly minded to leave the same vices, and do trust himself to be reconciled to Almighty God, and in charity with all the world,) let him bewail his sins, and not come to that holy table, lest after the taking of that most blessed bread, the Devil enter into him, as he did into Judas, to fill him full of all iniquity, and bring him to destruction both of body and soul. Judge therefore yourselves, (brethren,) that ye be not judged of the Lord. Let your mind be without desire to sin; repent you truly for your sins past; have an earnest and lively faith in Christ our Saviour; be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries,*

[*miserable sinners, lying, 1548.*]

## II. BOOK 1552.

any of you be a blasphemer of God, an hinderer or slanderer of his word, an [*and, 1559, Cawode*] adulterer, or be in malice or envy, or in any other grievous crime, bewail your sins, and come not to this holy table, lest, after the taking of that holy sacrament, the Devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction, both of body and soul. Judge therefore yourselves, (brethren) that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the cross, for us, miserable sinners, which lay in darkness and shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway

## BOOK OF K. CHARLES II. 1662.

lished in the year 1548 it is introduced immediately after this Exhortation with a Rubric as follows :

Then the Priest shall say to them which be ready to take the Sacrament,

*If any man here be an open blasphemer, an advouterer, in malice or envy, or any other notable crime, and be not truly sorry therefore, and earnestly minded to leave the same vices, or that doth not trust himself to be reconciled to Almighty God, and in charity with all the world, let him yet a while bewail his sins, and not come to this holy table, lest after the taking of this most blessed bread, the Devil enter into him, as he did into Judas, to fulfil in him all iniquity and to bring him to destruction both of body and soul.*

*Here the Priest shall pause a while, to see if any man will withdraw himself; and if he perceive any so to do, then let him commune with him privily at convenient leisure, and see whether he can, with good Exhortation, bring him to grace : and after a little pause, the Priest shall say, You that do truly, &c.]*

\* who lay in darkness and the shadow of death ;'

[1662.]

## I. BOOK K. EDW. VI. 1549.

*“ he hath left in those holy mysteries, as a pledge of his love, and a continual remembrance of the same, his own blessed body and precious blood, for us to feed upon spiritually, to our endless comfort and consolation.*

## II. BOOK 1552.

remember the exceeding great love of our Master, and only Saviour, Jesu Christ, thus dying for us, and the innumerable benefits (which by his precious blood-shedding) he hath obtained to us: he hath instituted and ordained holy mysteries, as pledges of his love, and continual remembrance of his death, to our great and endless comfort. To him therefore with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. Amen.

[The same in the Books of Elizabeth, James I., and Charles I.]

[The Invitation, Confession, Absolution, and the Comfortable words, are found in this Book in the same order as in the others, but not in the same place. They occur, that is, between the Consecration and the Delivery of the Elements. The same arrangement is preserved in the New Communion Service of the Nonjurors, 1718, and also in the *New Communion Service of the Church of Scotland*. The Variations however are here given in Italics.]

*You that do truly and earnestly repent you of your sins to Almighty God, and be in love and charity, &c.*

*‘make your humble confession to Almighty God, and to his holy church here gathered together in*

¶ Then shall the Priest say to them that come to receive the holy Communion.

You that do truly and earnestly repent you of your sins, and be in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near and take this holy sacrament to your comfort; make your humble confession to Almighty God, before this congregation, here gathered together in his holy

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‘and only Saviour Jesus Christ,’

[‘the’ before ‘innumerable’ omitted in *Jugge*  
and *Cawode*, 1559.]

‘and for a continual remem-  
brance of his death;’

¶ Then shall the Priest say to them  
that come to receive the Holy Com-  
munion;

Ye that do truly and ear-  
nestly repent you of your sins,  
and are in love and charity,  
&c. Draw near *with faith* and  
take his holy Sacrament to  
your comfort; and make your  
humble confession to Almighty  
God, meekly kneeling upon  
your knees.

[‘Draw near,’ &c. In a Prayer Book in the  
Bodleian corrected by Sancroft is found,  
‘Draw near in full assurance of faith,’ &c.]

¶ Then shall the presbyter say to them  
that come to receive the holy Commu-  
nion this invitation.

[The Invitation is the same as in the II. Book of  
Edward. See also Appendix No. XVII. 1.]

## I. BOOK K. EDW. VI. 1549.

*his name, meekly kneeling upon  
your knees.'*

[For the Confession in this Book, which is the same in its Rubric and in what follows after as in the Second Book, see after the Consecration. In the 'Order of the Communion' March viii. MDXLVIII. the same Rubric and Confession are found, and in the same place.]

## II. BOOK 1552.

name, meekly kneeling upon  
your knees.

[The same Rubric and Invitation in the Folios of Elizabeth, James I., and Charles I. But the two Quartos of Eliz., the Latin copies, and James 1606, have 'the Minister.']

¶ Then shall this general confession be made, in the name of all those that are minded to receive the holy communion, either by one of them, or else by one of the Ministers, or by the Priest himself, all kneeling humbly upon their knees.

[The same in the Folios and Latin Books of Elizabeth, in most of the Books of James I., and in all of Charles I. But in James 1606, and the two Quartos of Eliz., it is: "either by one of them or else by the Minister himself &c." In Grafton 1559 'This holy Communion.' See the Appendix No. XVIII. 1.]

Almighty God, Father of our  
Lord Jesus Christ, Maker of  
all things, Judge of all men:  
We knowledge and bewail our  
manifold sins and wickedness,  
which we, from time to time,  
most grievously have com-  
mitted, &c. Amen.

[In Eliz. 1559. 'acknowledge.' No other variations.]

¶ Then shall the Priest or the Bishop (being present) stand up, and turning himself to the people, say thus:

[The same in the Books of Elizabeth, James I., and Charles I., except that in the two Quartos of Elizabeth and in James 1606, for 'Priest' is found 'Minister.']

[For the Absolution in this Book, see after the Consecration Prayer. The Rubric there is: "*Then shall the Priest stand up, and turning himself to the people, say thus:*" No other Variation in the Book of 1549, but in the 'Order of the Communion,' 1548, the Absolution is somewhat different, for which see the Appendix. No. XIX.]

Almighty God, our heavenly  
Father, who of his great mercy  
hath promised forgiveness of



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SCOTCH LITURGY 1637.

¶ Then shall this general confession be made in the name of all those that are minded to receive the holy Communion, by one of the Ministers, both he and all the People kneeling humbly upon their knees, and saying ;

[Appendix, No. XVIII. 2.]

¶ Then shall this general confession be made in the name of all those that are minded to receive the holy Communion, by the Presbyter himself, or the Deacon, both he and all the people kneeling humbly upon their knees.

[In the *New Communion Service* of the Ch. of Scotland, the Invitation, Confession, Absolution and Comfortable Words, are placed *after* the Consecration. And so in the Nonjurors' Office, London 1718.]

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men ; we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, &c. Amen.

¶ Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the People, pronounce this Absolution.

¶ Then shall the Presbyter, or the Bishop (being present) stand up, and turning himself to the people, pronounce the absolution, as followeth.

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that [which] with hearty repentance and true faith turn unto him ; &c. Amen.

[No variations.]

## I. BOOK K. EDW. VI. 1549.

[The passage between this Rubric and the *Sursum Corda* stands in the Book of 1549 the next but one to the delivery of the Elements, the Prayer, 'We do not presume' &c. intervening.]

## II. BOOK 1552.

sins to all them which with hearty repentance and true faith turn unto him; &c. Amen.

Then shall the Priest also say,

Hear what comfortable words our Saviour Christ saith to all that truly turn to him.

Come unto me all that travail and be heavy laden, and I shall refresh you. So God loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish but have life everlasting.

Hear also what St. Paul saith.

This a true saying, and worthy of all men to be received, that Jesus Christ came into the [this, 1549] world to save sinners.

Hear also what St. John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.

[For this passage in the First Book the Reader is referred to what immediately follows the Offertory. It is to be carefully observed that in this Book nothing intervenes between the Offertory and Proper Prefaces, except the '*Sursum corda*.' Whatever else occurs in the other Books between these places, will be found in *this*, either *before* the Offertory, as for instance the Exhortations, or *after* the prefaces, as the Prayer for the Ch. Militant, &c.]

¶ After which the Priest shall proceed saying,

Lift up your hearts.

*Answer.* We lift them up unto the Lord.

*Priest.* Let us give thanks unto our Lord God.

*Answer.* It is meet and right so to do.

BOOK OF K. CHARLES II 1662.

SCOTCH LITURGY 1637.

¶ Then shall the Priest say,

¶ Then shall the Presbyter also say,

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

Come unto me, all ye that travail [labour, *Sc. Lit.*] and are heavy laden, and I will refresh you. [will give you rest, *Sc. Lit.*] S. Matth. ii. 28.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe [that whosoever believeth, *Sc. Lit.*] in him should not perish, but have everlasting life. S. John iii. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, [worthy of all acceptance, *Sc. Lit.*] That Christ Jesus came into the world to save sinners. 1 Tim. i. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. 1 S. John ii. 1, 2.

¶ After which the Priest [Presbyter] shall proceed saying,

Lift up your hearts.

*Answer.* We lift them up unto the Lord.

*Priest.* [*Presbyter*] Let us give thanks unto our Lord God.

*Answer.* It is meet and right so to do.

## I. BOOK K. EDW. VI. 1549.

## II. BOOK 1552.

*Priest.* It is very meet, right,  
and our bounden duty, that we  
should at all times, and in all  
places, give thanks unto thee,  
O Lord, holy Father, almighty  
everlasting God.

[In the whole of the above passage from the  
Absolution there are no variations in the  
Books of Elizabeth, James I., and Charles I.,  
except that some later Books of Eliz., and  
James 1606, read 'Minister' for 'Priest.']

¶ Here shall follow the proper Preface, [Prefaces, *Eliz.* 1559 *Grafton*] according  
to the time, (if there be any specially appointed,) or else immediately shall  
follow,

Therefore with Angels, &c.

## PROPER PREFACES.

¶ *Upon Christmas Day.*

¶ *Upon Christmas Day, and  
seven days after.*

Because thou didst give Jesus Christ thine only Son to be  
born as this day for us; who by the operation, &c. There-  
fore, &c.

¶ *Upon Easter Day.*

¶ *Upon Easter Day, and seven  
days after.*

But chiefly are we bound to praise thee for the glorious  
resurrection of thy Son Jesus Christ our Lord; &c. There-  
fore, &c.

¶ *Upon the Ascension Day.*

¶ *Upon the Ascension Day, and  
seven days after.*

Through thy most dear beloved Son Jesus Christ our Lord;  
who, after his most glorious resurrection, manifestly appeared to  
all his disciples, [to all his Apostles, 1552.] and in their sight as-  
cended &c. Therefore [with 1552.] &c.

¶ *Upon Whit Sunday.*

¶ *Upon Whit Sunday, and six  
days after.*

Through Jesus Christ our Lord; according to whose most  
true promise, the Holy Ghost came down this day from heaven,

BOOK OF K. CHARLES II. 1662.

SCOTCH LITURGY 1637.

¶ Then shall the Priest turn to the  
Lord's Table, and say,

It is very meet, right, and  
our bounden duty, that we  
should at all times, and in all  
places give thanks unto thee,  
O Lord, Holy Fa-  
ther, Almighty,  
Everlasting God:

These words [Holy  
Father] must be  
omitted on Trinity  
Sunday.

*Presbyter.* It is very meet,  
right, and our bounden duty,  
that we should at all times, and  
in all places, give thanks unto  
thee, O Lord, holy Father,  
Almighty, everlasting God.

[1662.]

¶ Here shall follow the proper Preface, according to the time, if there be any  
specially appointed; or else immediately shall follow,

Therefore with Angels and Archangels, &c.

### ¶ PROPER PREFACES.

[See Appendix No. XX. 1.]

¶ *Upon Christmas-day, and seven days after.*

[So in all the Books after the First of Edward VI.]

Because thou didst give Jesus Christ thine only Son to be  
born, as at this time [as on this day, *Sc. Lit.*] for us; who by the  
operation &c. Therefore with Angels &c.

[Appendix No. XX. 2.]

¶ *Upon Easter-day, and seven days after.*

But chiefly are we bound to praise thee for the glorious Re-  
surrection of thy Son Jesus Christ our Lord: &c. Therefore  
with Angels &c.

¶ *Upon [the, Sc. Lit.] Ascension-day, and seven days  
after.*

Through thy most dearly beloved Son, Jesus Christ our Lord;  
who after his most glorious Resurrection, manifestly appeared to  
all his Apostles, &c., that where he is, thither we might [might  
we, *Sc. Lit. and Books of Edw.*] also ascend, and reign with him  
in glory. Therefore with Angels, &c.

¶ *Upon Whit-Sunday, and six days after.*

Through Jesus Christ our Lord; according to whose most  
true promise, the Holy Ghost came down this day [as at this

I. BOOK K. EDW. VI. 1549.

II. BOOK 1552.

*Priest.* It is very meet, right,  
and our bounden duty, that we  
should at all times, and in all  
places, give thanks unto thee,  
O Lord, holy Father, almighty  
everlasting God.

[In the whole of the above passage from the  
Absolution there are no variations in the  
Books of Elizabeth, James I., and Charles I.,  
except that some later Books of Eliz., and  
James 1606, read 'Minister' for 'Priest.']

¶ Here shall follow the proper Preface, [Prefaces, *Eliz.* 1559 *Grafton*] according  
to the time, (if there be any specially appointed,) or else immediately shall  
follow,

Therefore with Angels, &c.

### PROPER PREFACES.

¶ *Upon Christmas Day.*

¶ *Upon Christmas Day, and  
seven days after.*

Because thou didst give Jesus Christ thine only Son to be  
born as this day for us; who by the operation, &c. There-  
fore, &c.

¶ *Upon Easter Day.*

¶ *Upon Easter Day, and seven  
days after.*

But chiefly are we bound to praise thee for the glorious  
resurrection of thy Son Jesus Christ our Lord; &c. There-  
fore, &c.

¶ *Upon the Ascension Day.*

¶ *Upon the Ascension Day, and  
seven days after.*

Through thy most dear beloved Son Jesus Christ our Lord;  
who, after his most glorious resurrection, manifestly appeared to  
all his disciples, [to all his Apostles, 1552.] and in their sight as-  
cended &c. Therefore [with 1552.] &c.

¶ *Upon Whit Sunday.*

¶ *Upon Whit Sunday, and six  
days after.*

Through Jesus Christ our Lord; accordi  
true promise, the Holy Ghost came down

BOOK OF THE  
¶ Then shall be the  
Lord's Time: and so.

It is very near. For  
our bounden duty, that we  
should at all times, and in all  
places give thanks unto thee,  
O Lord, Holy Father, Son,  
and Spirit, Everlasting God:  
[1442]

¶ Here shall follow the proper Preface, according  
specially appointed; or else immediately shall follow.

Therefore with Angels and Archangels, and

### ¶ PROPER PREFACES.

(See Appendix No. XX.)

¶ Upon Christmas-day, and upon  
[So in all the Books after this.]

Because thou didst give Jesus Christ  
born, as at this time [is on this day]  
operation &c. Therefore [with Angels and Archangels, and  
¶ Upon Easter-day, and upon

But chiefly we [rejoice in]  
surrection of thy son [Jesus Christ]  
with Angels &c.

¶ Upon the [Ascension]

Through the [merits of]  
who after his [resurrection]  
all his Apostles, [and his saints]  
we, Sc. Lit. and [Blessed of God]  
in glory. Therefore [with Angels and Archangels, and]  
¶ Upon Whitsunday, and upon  
Christ on [the day of Pentecost]  
[The Holy Spirit]

## I. BOOK K. EDW. VI. 1549.

## II. BOOK 1552.

&c. whereby we are brought out of darkness, &c. Therefore [with 1552.] &c.

¶ *Upon the Feast of the Trinity.* ¶ *Upon the Feast of Trinity only.*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks to thee, O Lord, almighty [and, 1552.] everlasting God, which art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Whom the Angels &c. [Therefore with, 1552.]

After which Preface shall follow immediately.

Therefore with angels and archangels, and with all the *holy* company of heaven, we laud and magnify thy glorious name; evermore praising thee, and saying,

Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. *Hosannah in the highest. Blessed is he that cometh in the name of the Lord. Glory to thee, O Lord, in the highest.*

This the Clerks shall also sing.

¶ When the Clerks have done singing, then shall the Priest or Deacon turn him to the people and say,

Let us pray for the whole state of Christ's Church.

¶ Then the Priest, turning him to the altar, shall say or sing, plainly and distinctly, this prayer following:

¶ Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying,

Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high.

[In the Latin Books of Elizabeth the concluding words are, "Pleni sunt cœli et terra gloria tua. Osanna in excelsis."] ]

[For the variations of the Prayer for the Church Militant, refer to the place in which it occurs in this and the other Books.] ]



BOOK OF K. CHARLES II. 1662. SCOTCH LITURGY 1637.  
 time, 1662.] from heaven &c., whereby we are brought [have been,  
 1662.] out of darkness, &c. Therefore with Angels, &c.

¶ *Upon the Feast of Trinity only.*

Who art one God, one Lord ;  
 not one only Person, but three  
 Persons in one Substance. For  
 that which we believe of the  
 glory of the Father, the same  
 we believe of the Son, and of  
 the Holy Ghost, without any  
 difference or inequality. There-  
 fore with Angels, &c.

[The same as in the II. Book of Edw. VI.]

¶ After each of which Prefaces shall im-  
 mediately be sung or said,

¶ After which Prefaces shall follow im-  
 mediately this doxology.

Therefore with Angels and Archangels and with all the com-  
 pany of heaven, we laud and magnify thy glorious Name ; ever-  
 more praising thee, and saying, Holy, Holy, Holy, Lord God of  
 hosts, heaven and earth are full of thy glory ; Glory be to thee,  
 O Lord most High. *Amen.*

## I. BOOK K. EDW. VI. 1549.

Almighty and everliving  
God, which by thy holy apostle  
hast taught us to make prayers  
and supplications and to give  
thanks for all men ; &c.

*Then shall the Priest, turning him to God's  
board, kneel down, and say in the name  
of all them that shall receive the Commu-  
nion, this prayer following :*

*We do not presume to come,  
&c.*

*and to drink his blood, in these  
holy mysteries, that we may con-  
tinually dwell in him and he in  
us, that our sinful bodies may be  
made clean by his body, and our  
souls washed through his most  
precious blood. Amen.*

[For the order of this Prayer in the Book of  
1549, see immediately before the delivery of  
the Elements.]

## II. BOOK 1552.

Then shall the Priest kneeling down at  
God's board, say, in the name of all  
them that shall receive the communion,  
this prayer following :

We do not presume to come  
to this thy table (O merciful  
Lord) trusting in our own  
righteousness, but in thy mani-  
fold and great mercies. We  
be not worthy so much as to  
gather up the crumbs under thy  
table ; but thou art the same  
Lord, whose property is always to  
have mercy : Grant us therefore  
(gracious Lord) so to eat the  
flesh of thy dear Son Jesus  
Christ, and to drink his blood,  
that our sinful bodies may be  
made clean by his body, and  
our souls washed through his  
most precious blood, and that  
we may evermore dwell in him  
and he in us. Amen.

[See Appendix No. XXI. 1, 2.]

Then the Priest, standing up, shall say as  
followeth ;

[See a note at the end of the Consecration Prayer  
in this column.]

O God, heavenly Father,  
which of thy tender mercy

Almighty God, our heavenly  
Father, which of thy tender

BOOK OF K. CHARLES II. 1662.

SCOTCH LITURGY 1637.

¶ Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion, this Prayer following.

We do not presume to come to this thy table, O merciful Lord, &c. *Amen.*

[The Books of Elizabeth, James I., and Charles I., follow the Rubric of the *Second* of Edward VI., except the two Quarto Editions of Eliz., and James 1606, in which 'Minister' occurs in the place of 'Priest.' In the prayer itself there are no variations from the *Second* of K. Edward. 'Amen' omitted in *Grafton* 1559.]

*Then shall the Presbyter, kneeling down at God's board, say in the name of all them that shall communicate, this Collect of humble access to the holy Communion as followeth.*

*We do not presume to come to this thy table (O merciful Lord) &c. Amen.*

[The above passage occurs in this Book as in the I. of Edward VI. immediately before the distribution of the Elements. For an account of the transposition in this Liturgy, see Appendix No. XVII. 1.]

¶ When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration as followeth.

[1662.]

¶ Then the Presbyter standing up, shall say the prayer of consecration as followeth, but then during the time of consecration, he shall stand at such a part of the holy Table, where he may with the more ease and decency use both his hands.

[For this Rubric and what follows, see Appendix XXII. 8, 9, 10, and a note at the end of XXII. 18.]

Almighty God, our heavenly Father, who [*which*] of thy tender mercy didst give thine [*thy* Sc. Lit.] only Son Jesus Christ &c.

## I. BOOK K. EDW. VI. 1549.

didst give thine only Son *Jesu* Christ to suffer death upon the cross for our redemption; who made there (by his *one oblation* once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy gospel command us to *celebrate* a perpetual memory of that his precious death, until his coming again: hear us (O merciful Father) we beseech thee; *and with Holy Spirit and word vouchsafe to bless and sanctify these thy gifts and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved Son Jesus Christ,* who in the same night that

<sup>c</sup> Here the Priest must take the bread into his hands.

he was betrayed, <sup>c</sup> took bread; and when *he had blessed*, and given thanks, he brake it and gave it to his disciples, saying, Take, eat; this is my body which is given for you: do this in remembrance of me.

Likewise after supper he

<sup>c</sup> Here the Priest shall take the cup into his hands. <sup>c</sup> took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my blood of the New Testament, which is shed for you and for many for remission of sins. Do this, as oft as you

## II. BOOK 1552.

mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation *of himself* once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us *to continue*, a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we beseech thee; *and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesu Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood;* who in the same night that he was betrayed, took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my body which is given for you: do this in remembrance of me. Likewise after supper he took the cup; and when he had given thanks he gave it to them, saying, Drink ye all of this; for this is my blood of the New Testament, which is shed for you and for many for remission of sins: do this, as oft as ye shall

BOOK OF K. CHARLES II. 1662.

SCOTCH LITURGY 1637.

(by his one oblation of *himself* once offered)*to continue*

a perpetual memory of that his precious death until his coming again; Hear us, O merciful Father, we *most humbly* beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who, in the same night that he was betrayed, <sup>a</sup>took Bread; and when he had given thanks, <sup>b</sup>he brake it, and gave it to his disciples, saying, Take, eat, <sup>c</sup>this is my Body, which is given for you: Do this in remembrance of me. Likewise after supper, <sup>d</sup>he took the Cup, and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this<sup>e</sup>

<sup>a</sup>Here the Priest is to take the Paten into his hands.

<sup>b</sup>And here to break the Bread.

<sup>c</sup>And here to lay his hand upon all the Bread.

<sup>d</sup>Here he is to take the Cup into his hand.

a perpetual memory of that his precious death *and sacrifice* until his coming again: Hear us, O merciful Father, we *most humbly* beseech thee, and of thy Almighty goodness vouchsafe so to bless and sanctify with thy word and holy Spirit, these thy gifts and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved Son; so that we receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of the same his most precious body and blood: who in the night that he was betrayed, took bread, and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my body, which is given for you; do this in remem-

At these words [took bread] the Presbyter that officiates is to take the Paten in his hand.

## I. BOOK K. EDW. VI. 1549.

shall drink it in remembrance  
of me.

[For the passage containing the crosses, and for the form of Institution, see Appendix XXII. 1, 2, 3.]

## II. BOOK 1552.

drink it, in remembrance of  
me.

[The following are the only variations from 1552 up to the last Review, in the Consecration Prayer and Rubric preceding. In the Rubric, the two Quartos of Elizabeth, and James 1606 read, 'Then the Minister standing up &c.' In the Prayer itself is found '*own* oblation' in *Jugge* and *Cawode*, 1559, and in the Folio 1634, which Sancroft corrected according to the common reading. It is '*one*' in the Sealed Books. All the Books except Grafton 1559 read, '*according to thy Son our Saviour Jesus Christ's holy institution.*']

These words before rehearsed are to be said, turning still to the altar, without any elevation, or shewing the sacrament to the people.

[In this Book and in those of Elizabeth, James I., and Charles I., the following prayer occurs *after* the delivery of the Elements. Its variations however are noted in this place.]

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour *Jesu* Christ, we thy humble servants do celebrate and make here before thy divine Majesty, with these thy holy gifts, the memorial which thy Son hath willed us to make; having in remembrance his blessed passion, mighty resurrection, and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same; entirely desiring thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and

*O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ,*

BOOK OF K. CHARLES II. 1662.

SCOTCH LITURGY 137.

is my Blood of the  
New Testament,  
which is shed for  
you and for many  
for *the* remission of sins: Do  
this, as oft as ye shall drink  
it, in remembrance of me.  
*Amen.*

\*And here to lay  
his hand upon  
every vessel [be it  
Chalice or Flagon]  
in which there is  
any wine to be con-  
secrated.

brance of me. Likewise, after  
supper he took the cup, and

At these words  
[took the cup] he  
is to take the cha-  
lice in his hand,  
and lay his hand  
upon so much, be  
it chalice or fla-  
gons, as he intends  
to consecrate.

when he had given  
thanks, he gave it  
to them, saying,  
Drink ye all of  
this, for this is my  
blood of the New Testament,  
which is shed for you, and for  
many, for *the* remission of sins:  
do this, as oft as ye shall drink  
it, in remembrance of me.

[‘For a perpetual memory,’ see Appendix XXII.

4. For the words of Institution, XXII. 5, 6,  
7. For the ‘Amen,’ XXII. 11. For various  
forms of Consecration, XXII. 13—19.]

[For the Memorial or Prayer of Oblation in this  
Book, see after the Delivery of the Elements.]

¶ Immediately after shall be said this  
memorial or prayer of oblation, as fol-  
loweth.

[Variations from I. of Edw. VI.]

Wherefore O Lord and hea-  
venly Father, according to the  
institution of thy dearly beloved  
Son our Saviour *Jesus* Christ,  
&c.

“rendering unto thee most  
hearty thanks for the innumer-  
able benefits procured unto us  
by the same. *And we entirely  
desire* thy fatherly goodness  
mercifully to accept &c.

## I. BOOK K. EDW. VI. 1549.

shall drink it in remembrance  
of me.

[For the passage containing the crosses, and for the form of Institution, see Appendix XXII. 1, 2, 3.]

## II. BOOK 1552.

drink it, in remembrance of  
me.

[The following are the only variations from 1552 up to the last Review, in the Consecration Prayer and Rubric preceding. In the Rubric, the two Quartos of Elizabeth, and James 1606 read, 'Then the Minister standing up &c.' In the Prayer itself is found 'own oblation' in *Jugge* and *Cawode*, 1559, and in the Folio 1634, which *Sancroft* corrected according to the common reading. It is 'one' in the Sealed Books. All the Books except *Grafton* 1559 read, 'according to thy Son our Saviour Jesus Christ's holy institution.']

These words before rehearsed are to be said, turning still to the altar, without any elevation, or shewing the sacrament to the people.

[In this Book and in those of Elizabeth, James I., and Charles I., the following prayer occurs *after* the delivery of the Elements. Its variations however are noted in this place.]

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour *Jesu* Christ, we thy humble servants do celebrate and make here before thy divine Majesty, with these thy holy gifts, the memorial which thy Son hath willed us to make; having in remembrance his blessed passion, mighty resurrection, and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same; entirely desiring thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and

*O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ,*



## BOOK OF K. CHARLES II. 1662.

## SCOTCH LITURGY 1437.

is my Blood of the  
New Testament,  
which is shed for  
you and for many  
for *the* remission of sins: Do  
this, as oft as ye shall drink  
it, in remembrance of me.  
*Amen.*

[*'For a perpetual memory;'* see Appendix XXII.

4. For the words of Institution, XXII. 5, 6,  
7. For the 'Amen,' XXII. 11. For various  
forms of Consecration, XXII. 13—19.]

[For the Memorial or Prayer of Oblation in this  
Book, see after the Delivery of the Elements.]

brance of me. Likewise, after  
supper he took the cup, and

At these words when he had given  
[took the cup] he  
is to take the cha-  
lice in his hand,  
and lay his hand  
upon so much, be  
it chalice or fla-  
gons, as he intends  
to consecrate.

thanks, he gave it  
to them, saying,  
Drink ye all of  
this, for this is my  
blood of the New Testament,  
which is shed for you, and for  
many, for *the* remission of sins:  
do this, as oft as ye shall drink  
it, in remembrance of me.

¶ Immediately after shall be said this  
memorial or prayer of oblation, as fol-  
loweth.

[Variations from I. of Edw. VI.]

Wherefore O Lord and hea-  
venly Father, according to the  
institution of thy dearly beloved  
Son our Saviour *Jesus* Christ,  
&c.

“rendering unto thee most  
heartly thanks for the innum-  
erable benefits procured unto us  
by the same. *And we entirely  
desire* thy fatherly goodness  
mercifully to accept &c.

## I. BOOK K. EDW. VI. 1549.

through faith in his blood, we and all thy whole church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee (O Lord) *ourselves*, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that whosoever shall be partakers of this holy communion, may *worthily receive the most precious body and blood of thy Son Jesus Christ*, and be fulfilled with thy grace and heavenly benediction, and *made one body with thy Son Jesus Christ*, that he may dwell in them, and they in him. And although we be unworthy (through our manifold sins) to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, *and command these our prayers and supplications, by the ministry of thy holy angels, to be brought up into thy holy tabernacle, before the sight of thy divine Majesty*; not weighing our merits, but pardoning our offences, through Christ our Lord; by whom and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

[See Appendix, No. XXIII. 1.]

Let us pray.

As our Saviour Christ hath commanded and taught us, we are bold to say, Our Father,

## II. BOOK 1552.

*and through faith in his blood, we and all thy whole church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, which be [who are, 1662.] partakers of this holy communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.*

[The same in the Books of Elizabeth, James I., and Charles I. See also Appendix XXIII. 2, 3.]

BOOK OF K. CHARLES II. 1662.

SCOTCH LITURGY 1637.

And here we offer and present unto thee, O Lord, *ourselves, &c.*

‘ and made one body with *him*, that he may dwell in them and they in him. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice: yet we beseech thee to accept this our bounden duty *and service, not weighing our merits*, but pardoning our offences, through Jesus Christ our Lord; by whom &c. Amen.

[Appendix XXIII. 4.]

¶ Then shall the Presbyter say:

As our Saviour Christ hath commanded and taught us, we are bold to say,

## I. BOOK K. EDW. VI. 1549.

## II. BOOK 1552.

which art in heaven, hallowed  
be thy name. Thy kingdom  
come. Thy will be done in  
earth as it is in heaven. Give  
us this day our daily bread. And forgive us  
our trespasses, as we forgive them that trespass  
against us. And lead us not into temptation.

*The Answer.* But deliver us from evil. Amen.

Then shall the Priest say,

The peace of the Lord be alway with you.

*The Clerks.* And with thy spirit.

*The Priest.* Christ our paschal Lamb is offered up for us, once for all, when he bare our sins on his body upon the cross; for he is the very Lamb of God that taketh away the sins of the world: wherefore let us keep a joyful and holy feast with the Lord.

Here the Priest shall turn him toward those that come to the holy communion, and shall say,

You that do truly and earnestly repent you of your sins, to Almighty God, and be in love and charity &c.

[For the variations of this and the following passages, see where they occur in the other Books.]

Then shall this general confession be made, in the name of all those that are minded to receive the holy communion, either by one of them, or else by one of the Ministers, or by the Priest himself, all kneeling humbly upon their knees.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; &c.

Then shall the Priest stand up, and turning himself to the people, say thus:

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them &c.

Then shall the Priest also say,

Hear what comfortable words our Saviour Christ saith to all that truly turn to him.

BOOK OF K. CHARLES II. 1662.

SCOTCH LITURGY 1637.

Our Father, which art in  
heaven, hallowed be thy name,  
&c. For thine is the kingdom,  
the power, and the glory, for  
ever and ever. Amen.

I. BOOK K. EDW. VI. 1549.

II. BOOK 1552.

Come unto me all that travail, and be heavy laden, and I shall refresh you. So God loved the world, &c.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, that Jesus Christ came into this world to save sinners.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.

¶ Then shall the Priest, turning him to God's board, kneel down, and say in the name of all them that shall receive the Communion, this prayer following:

We do not presume to come to this thy table (O merciful Lord) trusting in our own righteousness, but in thy manifold and great mercies. &c. Amen.

¶ Then shall the Priest first receive the communion in both kinds himself, and next deliver it to other Ministers, if any be there present, (that they may be ready to help the chief Minister,) and after to the people.

¶ And when he delivereth the Sacrament of the body of Christ, he shall say to every one these words:

¶ Then shall the Minister first receive the communion in both kinds himself, and next deliver it to other Ministers, if any be there present, (that they may help the chief Minister) and after to the people in their hands kneeling. And when he delivereth the bread he shall say,

[The same in the Books of Elizabeth, James I., and Charles I., excepting the one of 1629, which has 'Priest' for 'Minister.' Appendix XXIV. 2, 4, 5, 6.]

The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

[Appendix No. XXIV. 1, 3.]

Take and eat this, in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

BOOK OF K. CHARLES II. 1662.

SCOTCH LITURGY 1637.

[In all the Books except the First of Edw. VI. and the Scotch Lit., this passage is found immediately following the *Trisagium*: to which place the Reader is referred for the Variations.]

¶ Then shall the Presbyter, kneeling down at God's board, say in the name of all them that shall communicate, this collect of humble access to the holy communion, as followeth :

We do not presume to come to this thy table (O merciful Lord) trusting in our own righteousness, but in thy manifold and great mercies. &c. Amen.

¶ Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,

[1662.]

The body of our Lord *Jesu* Christ, which was given for thee, preserve thy body and soul *into* everlasting life ; and take and eat this in remem-

¶ Then shall the Bishop, if he be present, or else the Presbyter that celebrateth, first receive the communion in both kinds himself, and next deliver it to other Bishops, Presbyters, and Deacons, (if any be there present,) that they may help him that celebrateth ; and after to the people in due order, all humbly kneeling. And when he receiveth himself, or delivereth the bread to others, he shall say this benediction :

The body of our Lord *Jesu* Christ, which was given for thee, preserve thy body and soul unto everlasting life.

Here the party receiving shall say, Amen.

[See Appendix No. XXIV. 7, 8.]

I. BOOK K. EDW. VI. 1549.

II. BOOK 1552.

And the Minister delivering the sacrament of the blood, and giving every one to drink once, and no more, shall say,

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

If there be a Deacon or other Priest, then shall he follow with the chalice; and as the Priest ministereth the sacrament of the body, so shall he (for more expedition) minister the sacrament of the blood, in form before written.

¶ And the Minister that delivereth the cup, shall say,

Drink this in remembrance that Christ's blood was shed for thee, and be thankful.



## BOOK OF K. CHARLES II. 1662.

## SCOTCH LITURGY 1637.

brance that Christ died for thee, *feed* on him in *thine* heart by faith with thanksgiving.

[Elizabeth 1559. *Grafton*.]

[The only variations from the above Form in the other Books are the following. The rest of the Books of Elizabeth, and those of James I., and Charles I., read, 'The Body of our Lord *Jesus* Christ;' and the two editions by Jugge and Cawode have, "feed on him in *thy* heart." In the sealed Books the words are the same as in that in present use.]

¶ And the Minister that delivereth the cup, shall say,

[The same in all the Books.]

The blood of our Lord *Jesu* Christ, which was shed for thee, preserve thy body and soul *into* everlasting life. *And* drink this in remembrance that Christ's blood was shed for thee, and be thankful.

[Elizabeth 1559. *Grafton*.]

[In the other Books of Elizabeth, and in those of James I., and Charles I., the only variation from the above is '*Jesus*' for '*Jesu*']

¶ If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more, according to the Form before prescribed; beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the Bread; and at [Likewise after Supper, &c.] for the blessing of the Cup.

[The above Rubric added at the last Review. See also Appendix, No. XXV. 1.]

¶ When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

¶ And the Presbyter or Minister that receiveth the cup himself, or delivereth it to others, shall say this benediction.

The blood of our Lord *Jesus* Christ which was shed for thee, preserve thy body and soul unto everlasting life.

Here the party receiving shall say, Amen.

[For similar instructions compare the Fifth Rubric at the end of this Communion Service; and refer to Appendix XXV. 2. for the Method in the *New Communion Service* of Scotland. See also XXV. 1. for a provision in the '*Order of the Communion*,' 1548, for consecrating more *Wine*. The Books of 1549, 1552, &c. contain no instructions upon the subject.]

¶ When all have communicated, he that celebrates shall go to the Lord's Table, and cover with a fair linen cloth, or corporall, that which remaineth of the consecrated Elements, and then say this collect of thanksgiving, as followeth.

## I. BOOK K. EDW. VI. 1549.

In the communion the Clerks shall sing,

ii. O Lamb of God, that takest away the sins of the world; Have mercy upon us.

O Lamb of God that takest away the sins of the world; Grant us thy peace.

Beginning so soon as the Priest doth receive the holy communion, and when the communion is ended, then shall the Clerks sing the post-communion.

¶ *Sentences of holy scripture to be said or sung, every day one, after the holy communion, called the post-communion.*

If any man will follow me, let him forsake himself, and take up his cross, and follow me.  
*Matt. xvi.*

Whosoever shall endure unto the end he shall be saved.  
*Matt. xxiv.*

[For the remainder of these sentences, which are *twenty-two* in number, see Appendix XXVI.]

¶ Then the Priest shall give thanks to God, in the name of all them that have communicated, turning him first to the people, and saying,

The Lord be with you.

*The Answer.* And with thy spirit.

*The Priest.* Let us pray.

[In this Book and in the Scotch Liturgy, the first Collect of Thanksgiving is found between the Consecration Prayer and the delivery of the Elements; which place see for the variations.]

## II. BOOK 1552.

¶ Then shall the Priest say the Lord's Prayer, the people repeating after him every petition.

[In the Books of Elizabeth, James I., and Charles I., this and the following Rubric are joined in one, and the Lord's Prayer is omitted, as it is here. In the two Quartos of Eliz., and in James 1606, 'Minister' for 'Priest.' And in James 1607, 'Then shall the Priests.']

¶ After shall be said as followeth.

O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; &c. Amen.

[See Appendix No. XXIII. 5, 6.]

BOOK OF K. CHARLES II. 1662.

SCOTCH LITURGY 1637.

Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.

Our Father, which art in heaven, &c. for thine is the kingdom, The power, and the glory, For ever and ever. Amen.

[1662.]

¶ After shall be said as followeth:

O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; &c. *Amen.*

[In this Book and in the First of Edw. VI. the Lord's Prayer occurs between the Consecration and the delivery of the Elements. For a passage intervening between the last Rubric and the following prayer, in the *New Communion Service of Scotland*, see Appendix, XXXVII.]

## I. BOOK K. EDW. VI. 1549.

Almighty and everliving God, we most heartily thank thee, for that thou *hast vouchsafed to feed us in these holy mysteries*, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and *hast assured us (duly receiving the same)* of thy favour and goodness toward us; and that we be very members incorporate in thy mystical body, which is the blessed company of all faithful people, and heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. We therefore

most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and so all such good works as thou hast prepared for us to walk in: through Jesus Christ our Lord, to whom with thee and the Holy Ghost, be all honour and glory, world without end. [*Amen, 1552.*]

[In this Book alone, the Gloria in Excelsis occurs at the commencement of the Service, very shortly after the Prayer, 'Almighty God, unto whom all hearts be open.' See also Appendix No. XXVIII. 1.]

Then the Priest, turning him to the people, shall let them depart with this blessing:

## II. BOOK 1552.

¶ Or this.

Almighty and everliving God, we most heartily thank thee, for that thou *dost vouchsafe to feed us, which have duly received these holy mysteries*, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ, and *dost assure* us thereby of thy favour and goodness toward us; and that we be [*are, 1662.*] very members incorporate in thy mystical body, which is the blessed company of all faithful people; and *be also* heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. *We now* [*And we, 1662.*]

¶ Then shall be said or sung,

Glory be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, &c. Amen.

Then the Priest, or the Bishop, if he be present, shall let them depart with this blessing:

[The same in the Folios and Latin Books of Elizabeth, but in the Quartos and in James 1606, 'The Minister or the Bishop.' In James 1607, &c. and the Books of Charles I., 'The Priest or Bishop.']

BOOK OF K. CHARLES II. 1662.

SCOTCH LITURGY 1637.

¶ Or this:

Almighty and everliving God, we most heartily thank thee for that thou dost vouchsafe to feed us, who [*which* 1637,] have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; &c. *Amen.*

[In these Books, and in those of Eliz., James, and Charles I., this Collect exhibits no variations from the Second of Edw. VI.]

¶ Then shall be said or sung,

¶ Then shall be said or sung, *Gloria in Excelsis*, in English, as followeth.

Glory be to God on high, and in earth peace, good-will towards men. We praise thee, we bless thee, we worship thee, we glorify thee &c. *Amen.*

[For a variation from the above in the *New Communion Service of Scotland*, See Appendix, No. XXVIII. 2.]

¶ Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.

¶ Then the Presbyter, or Bishop, if he be present, shall let them depart with this blessing.

## I. BOOK K. EDW. VI. 1549.

## II. BOOK 1552.

The peace of God (which passeth all understanding) keep your hearts and minds in the knowledge and love of God and of his Son Jesus [*Jesu*, 1552.] Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you alway. [*always. Amen.* 1552.]

[In the 'Order of the Communion,' printed at London the viii day of March MDCXLVIII. *Grafton*, the latter part of the Blessing is not found.]

Then the people shall answer,

Amen.

Where there are no Clerks, there the Priest shall say all things appointed here for them to sing.

When the holy communion is celebrate on the workday, or in private houses, then may be omitted the Gloria in Excelsis, the Creed, the Homily, and the Exhortation, beginning,

Dearly beloved, &c.

¶ Collects to be said after the offertory, when there is no communion, every such day one.

Collects to be said after the offertory, when there is no communion, every such day one. And the same may be said also as often as occasion shall serve, after the Collects, either of Morning and Evening Prayer, Communion, or Litany, by the discretion of the Minister.

[The same in the Books of Elizabeth, James I., and Charles I.]

Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants toward the attainment of everlasting salvation; &c. Amen.

[Taken from the Ancient Offices.]

O Almighty Lord, and everliving God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, &c. Amen.

[Taken from the Ancient Offices.]

Grant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, &c. Amen.

BOOK OF K. CHARLES II. 1662.

SCOTCH LITURGY 1637.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

[Jeru Christ, Eliz. 1559.]

[Respecting the money received at the Offertory, see in the Books of K. Edward, and in those of Elizabeth, James, and Charles I., a Rubric after the Offertory: and in that of 1662, the last Rubric at the end of the Communion Service.]

¶ After the divine service ended, that which was offered shall be divided in the presence of the Presbyter, and the Churchwardens, whereof one half shall be to the use of the Presbyter to provide him books of holy divinity: the other half shall be faithfully kept and employed on some pious or charitable use, for the decent furnishing of that church, or the public relief of their poor, at the discretion of the Presbyter and Churchwardens.

¶ Collects to be said after the Offertory, when there is no Communion, every such day one or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or [and, Sc. Lit.] Evening Prayer, Communion, or Litany, by the discretion of the [Presbyter or, Sc. Lit.] Minister.

Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment &c. through Jesus Christ our Lord. *Amen.*

[Jesus, om. in the Sc. Lit. and the other Books.]

O Almighty Lord, and *everlasting* God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, &c. through our Lord and Saviour Jesus Christ. *Amen.*

[Jesus 1564.]

Grant, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, &c. *Amen.*

## I. BOOK K. EDW. VI. 1549.

## II. BOOK 1552.

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; &c. through &c. [*through Jesus Christ our Lord. Amen. 1552.*]

[Taken from the Ancient Offices.]

Almighty God, the fountain of all wisdom, which knowest our necessities before we ask, and our ignorance in asking; &c. for the worthiness of thy Son Jesu [*Jesu, 1552. &c.*] Christ our Lord. Amen.

Almighty God, which hast promised to hear the petitions of them that ask in thy Son's name; We beseech thee &c. through Jesus Christ our Lord. [*Amen, 1552. Jesu, 1564.*]

¶ For rain.

O God, heavenly Father, which by thy Son Jesu Christ, hast promised to all them that seek thy kingdom, and the righteousness thereof, all things necessary to *the* bodily sustenance; &c. through Jesus Christ our Lord.

[The rest as in the Prayers and Thanksgivings of the Book of 1662.]

[In the Second Book of K. Edward, this Prayer and the following occur at the end of the *Litany* and *Suffrages*, with the following variations.]

*For Rain, if the time require..*

*their bodily sustenance; &c. through Jesus Christ our Lord. Amen.*

For fair weather.

O Lord God, which for the sin of man, didst once drown all the world, except eight persons, and afterward, of thy great mercy, didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved this plague of rain and waters, yet, upon our true repentance, thou wilt send us such weather, whereby we may receive the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and “and for thy clemency to give



BOOK OF K. CHARLES II. 1662.

SCOTCH LITURGY 1637.

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; &c. through Jesus Christ our Lord. *Amen.*

Almighty God, the fountain of all wisdom, who [*which* 1637.] knowest our necessities before we ask, and our ignorance in asking; &c. for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

Almighty God, who [*which*] hast promised to hear the petitions of them that ask in thy Son's name; we beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant, that those things, which we have faithfully asked &c. through Jesus Christ our Lord. *Amen.*

[*which we faithfully*, 1552, but in 1549 as in the above Books.]

## I. BOOK K. EDWARD VI. 1549.

*by the granting of our petition, to give thee praise and glory; through Jesu Christ our Lord.*

## II. BOOK 1552.

*thee praise and glory; through Jesus Christ our Lord. Amen.*

¶ Upon Wednesdays and Fridays the English Litany shall be said or sung in all places, after such form as is appointed by the king's majesty's injunctions; or as is or shall be otherwise appointed by his highness. And though there be none to communicate with the Priest, yet these days (after the Litany ended) the Priest shall put upon him a plain albe or surplice, with a cope, and say all things at the altar, (appointed to be said at the celebration of the Lord's supper,) until after the offertory: and then shall add one or two of the Collects aforewritten, as occasion shall serve, by his discretion. And then turning him to the people, shall let them depart with the accustomed blessing.

And the same order shall be used all other days, whensoever the people be customably assembled to pray in the church, and none disposed to communicate with the Priest.

Likewise in chapels annexed, and all other places, there shall be no celebration of the Lord's supper, except there be *some* to communicate with the Priest. And in such chapels annexed, where the people hath not been accustomed to pay any holy bread, there they must either make some charitable provision for the bearing of the charges of the communion, or else (for receiving of the same) resort to their parish church.

¶ Upon the holydays, if there be no communion, shall be said all that is appointed at the communion, until the end of the Homily, concluding with the general prayer for the whole state of Christ's church militant here in earth; and one or more of these Collects before rehearsed as occasion shall serve.

[The same in the Books of Elizabeth, James I., and Charles I.]

¶ And there shall be no celebration of the Lord's Supper, except there be a *good* number to communicate with the Priest, according to his discretion.

[In the Latin Books of Elizabeth, "*Nisi justus sit hominum numerus.*"]

¶ And if there be not above twenty persons in the parish of discretion to receive the communion; yet there shall be no communion, except four, or three at the least, communicate with the Priest. And in cathedral and collegiate churches, where be many Priests and Deacons, they shall all receive the communion with the Minister every

BOOK OF K. CHARLES II. 1662.

SCOTCH LITURGY 1637.

¶ Upon the *Sundays and other* Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer [*For the whole state of Christ's Church militant here in earth*] together with one or more of these Collects last before rehearsed, concluding with the Blessing.

[See the Appendix XXIX. 1.]

Upon the Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the Homily, concluding with the general prayer, (*For the whole estate of Christ's Church militant here in earth*) and one or more of these Collects before rehearsed, as occasion shall serve.

¶ And there shall be no Celebration of the Lord's Supper, except there be a *convenient* number to communicate with the Priest, according to his discretion.

¶ And there shall be no *public* celebration of the Lord's Supper, except there be a *sufficient* number to communicate with the Presbyter, according to his discretion.

¶ And if there be not above twenty persons in the Parish of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.

¶ And if there be not above twenty persons in the parish, of discretion to receive the Communion; yet there shall be no Communion, except four or three at the least communicate with the Presbyter.

¶ And in Cathedral and Collegiate Churches, *and Colleges*, [1662] where there are many Priests and Deacons,

¶ And in Cathedral and Collegiate Churches, where be many Presbyters and Deacons, they shall all receive the

## I. BOOK K. EDW. VI. 1549.

For avoiding of all matters and occasion of dissension, it is meet that the bread prepared for the communion be made through all this realm after one sort and fashion; that is to say, unleavened, and round, as it was afore, but without all manner of print, and something more larger and thicker than it was, so that it may be aptly divided in divers pieces; and every one shall be divided into two pieces at the least, or more, by the discretion of the Minister, and so distributed. And men must not think less to be received in part than in the whole, but in each of them the whole body of our Saviour Jesu Christ.

And forsomuch as the Pastors and Curates within this realm shall continually find at their costs and charges in their cures, sufficient bread and wine for the holy communion, (as oft as their parishioners shall be disposed for their spiritual comfort to receive the same,) it is therefore ordered, that in recompense of such costs and charges the parishioners of every parish shall offer every Sunday, at the time of the offertory, the just value and price of the holy loaf, (with all such money and other things as were wont to be offered with the same) to the use of their Pastors and Curates, and that in such order and course as they were wont to find and pay the said holy loaf.

Also, that the receiving of the Sacrament of the blessed body and blood of Christ may be most agreeable to the institution thereof, and to the usage of the

## II. BOOK 1552.

Sunday at the least, except they have a reasonable cause to the contrary.

[The two Rubrics above have no variations except in the two Quartos of Elizabeth, James 1606, and the Latin Books, which read 'Minister' for 'Priest' as often as it occurs. See also Appendix XXIX. 2.]

¶ And to take away the superstition which any person hath, or might have, in the bread and wine, it shall suffice that the bread be such as is usual [*usually*, 1607.] to be eaten at the table with other meats, but the best and purest wheat bread that conveniently may be gotten. And if any of the bread or [*and*, 1607.] wine remain, the Curate shall have it to his own use.

[The Books of Elizabeth &c. follow the II. Book of Edw. VI. See Appendix XXIX. 3, 5.]

¶ The bread and wine for the communion shall be provided by the Curate and the churchwardens at the charges of the parish; and the parish shall be discharged of such sums of money, or other duties, which hitherto they have paid for the same, by order of their houses every Sunday.

[The same in the Books of Elizabeth, James I., and Charles I.]

¶ And note, that every parishioner shall communicate at the least *three times* in the year; of which Easter to be one: and shall also receive the *sacraments*,

## BOOK OF K. CHARLES II. 1662.

they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.

¶ And to take away all occasion of dissension and superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice, that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.

¶ And if any of the Bread and Wine remain *unconsecrated*, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.

¶ The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens, at the charges of the Parish.

[—' Which Wine we require to be brought to the Communion-table in a clean and sweet standing pot or stoop of pewter, if not of purer metal.' Canon 20. 1603.]

¶ And note, that every Parishioner shall communicate at the least three times in the Year, of which Easter to be one. And yearly at Easter every Parishioner

## SCOTCH LITURGY 1637.

Communion with the Presbyter that celebrates, every Sunday at the least, except they have a reasonable cause to the contrary.

¶ And to take away the superstition, which any person hath or might have in the Bread and Wine, (though it be lawful to have wafer bread) it shall suffice that the Bread be such as is usual: yet the best and purest Wheat Bread that conveniently may be gotten. And if any of the Bread and Wine remain, which is consecrated, it shall be reverently eaten and drunk by such of the communicants only as the Presbyter which celebrates shall take unto him, but it shall not be carried out of the Church. *And to the end there may be little left, he that officiates is required to consecrate with the least, and then if there be want, the words of consecration may be repeated again, over more, either bread or wine: the Presbyter beginning at these words in the prayer of consecration (OUR SAVIOUR IN THE NIGHT THAT HE WAS BETRAYED, TOOK, &c.)*

¶ The Bread and Wine for the Communion, shall be provided by the Curate and the Churchwardens, at the charges of the Parish.

¶ And note, that every parishioner shall communicate at least three times in the year, of which Pasch or Easter shall be one, and shall also receive the

## I. BOOK K. EDWARD VI. 1549.

[This Declaration was first inserted in the Books of 1552, that is to say, in the majority of them, for in two printed by Whytchurch (Bodleian) it is not found. In another by Whytchurch (St. John's, Oxford), and in one by Oswen (Bodleian), it is printed on a separate leaf. In four Books published by Grafton (three of which are in the Bodleian and one in the possession of the Rev. Dr. Routh), and in one by Whytchurch (St. John's), it stands No. 4. amongst the other Rubrics, but in each of these it seems, from the paging and other marks, clearly to be no part of the original impression. In one other however by Grafton (Bodleian), in which it also stands No. 4, it is to all appearance not an after insertion. A learned writer in the Irish Eccl. Journal, No. 3, states that in *six* copies by Whytchurch he found it inserted on a separate leaf, which in one Book is placed after the Communion: that in *four* others by Whytchurch it stands on the face of a leaf, and is placed after the *fourth* Rubric: and that in *ten* copies by Grafton, in all of which it occurs in some shape, there was but *one* [Bodleian] of which he had any suspicion that it stood in the volume as originally printed. Under these circumstances the Editor places it apart from the Rubrics of 1552, and in juxtaposition with the Declaration of 1662, the principal variation being given in Italics. It is wanting in all the Books of Elizabeth, and in those which followed after until the Restoration, when it was re-inserted in the form in which it appears in the opposite page. For reasons to shew that it was not contained in the Book authorized by Act of Parliament 5 and 6 Edw. VI. see the Appendix No. XXXI.]

## II. BOOK K. EDW. VI. 1552.

[¶ Although no order can be so perfectly devised, but it may be of some, either for their ignorance and infirmity, or else of malice and obstinacy, misconstrued, depraved, and interpreted in a wrong part; and yet because brotherly charity willeth, that so much as conveniently may be, offences should be taken away; therefore we willing to do the same: Whereas it is ordained in the Book of Common Prayer, in the administration of the Lord's Supper, that the Communicants kneeling, should receive the holy Communion; which thing being well meant for a signification of the humble and grateful acknowledging of the benefits of Christ, given unto the worthy receiver, and to avoid the profanation and disorder, which about the holy communion might else ensue; lest yet the same kneeling might be thought or taken otherwise; we do declare that it is not

meant thereby, that any adoration is done or ought to be done, either unto the Sacramental bread or wine there bodily received, or *unto any real and essential presence there being, of Christ's natural flesh and blood.* For as concerning the Sacramental bread and wine, they remain still in their very natural substances, and therefore may not be adored, for that were idolatry, to be abhorred of all faithful Christians; and as concerning the natural body and blood of our Saviour Christ, they are in heaven and not here; for it is against the truth of Christ's true natural body, to be in more places than in one at one time.]

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BOOK OF K. CHARLES II.

SCOTCH LITURGY 1637.

Whereas it is ordained in this Office for the Administration of the Lord's Supper, that the Communicants should receive the same kneeling; (which order is well meant for a signification of our humble and grateful acknowledgement of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation and disorder in the holy Communion, as might otherwise ensue:) Yet, lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved; It is hereby declared, That thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, *or unto any Corporal Presence of Christ's natural Flesh and Blood.* For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored; (for that were Idolatry, to be abhorred of all faithful Christians:) and the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural Body, to be at one time in more places than one.

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## THE COMMUNION OF THE SICK.

### I. BOOK K. EDW. VI. 1549.

Forasmuch as all mortal men be subject to many sudden perils, diseases and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time, but specially in the plague time, exhort their parishioners to the oft receiving (in the church) of the holy communion of the body and blood of our Saviour Christ, which (if they do) they shall have no cause, in their sudden visitation to be unquieted for lack of the same. But if the sick person be not able to come to the church, and yet is desirous to receive the communion in his house, then he must give knowledge over night, or else early in the morning, to the Curate, signifying also how many be appointed to communicate with him.

And if the same day there be a celebration of the holy communion in the church, then shall the Priest reserve (at the open communion) so much of the sacrament of the body and blood as shall serve the sick person, and so many as shall communicate with him (if there be any.) And so soon as he conveniently may, after the open communion ended in the church, shall go and minister the same, first to those that are appointed to communicate with the sick, (*if there be any*) and last of all to the sick person himself. But before the Curate distribute the holy communion, the appointed General Confession must be made in the name of the communicants, the Curate adding the Absolution, with the comfortable sentences of Scripture following in the open communion. And after the communion ended, the Collect,

Almighty and everliving God,  
we most heartily thank thee &c.

¶ But if the day be not appointed for the open communion in the church, then (upon convenient warning given) *the Curate shall come and visit the sick person afore noon.* And having a convenient place in the sick man's house, (where he may reverently celebrate) with all things necessary for the same,

### II. BOOK 1552.

[The Rubric for *reserving* the Sacrament was omitted in the Books of 1552, and in the *English* Books of Elizabeth. It was however restored in the *Latin* Edition published Anno II. Eliz., but omitted again in the *later* Latin Editions cited in the Preface. The passage is as follows:

“Quod si contingat eodem die Cœnam Domini in Ecclesia celebrari, tunc Sacerdos in cœna tantum Sacramenti servabit, quantum sufficit ægroto; et mox finita cœna *und cum aliquot ex his qui intressunt, ibit ad ægrotum*, et primo communicabit cum illis qui assistunt, *et interfuerunt cœnae*, et postremò cum infirmo. Sed primo fiat generalis confessio et absolutio, cum collecta, ut supra est præscriptum. Sed si infirmus illo die petat communionem, quo non celebratur cœna, tunc Sacerdos in loco decenti, in domo ægroti, celebrabit cœnam hoc modo.” See also the Appendix, No. XXXII.]

And having a convenient place in the sick man's house, where the Curate may reverently minister, and a good number to receive the communion with the



## THE COMMUNION OF THE SICK.

BOOK OF K. CHARLES II. 1662.

¶ Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially *in the time of pestilence, or other infectious sickness*) exhort their Parishioners to the often receiving of the Holy Communion of the Body and Blood of our Saviour Christ, *when it shall be publickly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same.* But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give *timely notice to the Curate*, signifying also how many there are to communicate with him (*which shall be three or two at the least*),—

SCOTCH LITURGY 1637.

[The same Rubric in this Liturgy as in the Book of 1552, with only the following variations: 'unquiet' for 'unquieted,' 'Presbyter or Curate,' and the passage collated below.]

—and having a convenient place in the sick man's house, with all things necessary so prepared, that the Curate may reverently minister, he shall there

“and having a convenient place in the sick man's house where the *Presbyter* or Curate may reverently minister, and a sufficient number, at least two or three

## I. BOOK EDW. VI. 1549.

and not being otherwise letted with the public service, or any other just impediment, he shall there celebrate the holy communion after such form and sort as hereafter is appointed.

*The Celebration of the Holy Communion for the Sick.*

O praise the Lord, all ye nations; laud him, all ye people: for his merciful kindness is confirmed toward us, and the truth of the Lord endureth for ever.

Glory be to the Father, and to the Son, &c.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Without any more repetition.

*The Priest.* The Lord be with you.

*Answer.* And with thy spirit.

Let us pray.

*The Collect.*

Almighty everliving God, Maker of mankind, which dost correct those whom thou dost love, and chastiseth every one whom thou dost receive; we beseech thee to have mercy upon this thy servant visited with thy hand, and to grant that he may take his sickness patiently, and recover his bodily health, (if it be thy gracious will;) and whensoever his soul shall depart from the body, it may without spot be [*may be without spot,* 1552.] presented unto thee; through Jesus Christ our Lord. Amen.

[Collect the same in the Books of Elizabeth, James I., and Charles I. 'Amen' omitted in *Grafton* 1559.]

*The Epistle.* Heb. xii.

My son, despise not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loveth, him he correcteth; yea, and he scourgeth every son whom he receiveth.

[The *verse*, as well as the chapter, is given in some Books of James I. and Charles I. 'The Epistle' omitted in *Grafton* 1559.]

## II. BOOK 1552.

sick person, with all things necessary for the same, he shall there minister the holy communion.

[The *Folios* of Elizabeth have no variations in the above Rubric from the Book of 1552: but in the *Quartos* the Rubrics are omitted. In the later Latin Books the last part is translated, 'præsenti *sufficiens* hominum numero &c. sacrosanctam communionem celebrabit.' In the Books of Charles I. 'unquiet' for 'unquieted'.]

## BOOK OF K. CHARLES II. 1662.

*celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel here following.*

[In a Book of 1634 (Bodleian) corrected for the press by Sancroft at the last Review, the only variations in his handwriting from the book of 1552, are the passage in brackets, '*which shall be three or two at the least,*' and the last sentence, which is corrected as it stands in this column, except at the close, where it reads, '*shall there celebrate the holy Communion in the form prescribed,*']

## SCOTCH LITURGY 1637.

to receive the Communion with the sick person, with all things necessary for the same, he shall there minister the holy Communion."

*The Collect.*

Almighty everliving God,  
Maker of mankind, who dost  
correct those whom thou dost  
love, and *chastise* every one  
whom thou dost receive; We  
beseech thee to have mercy  
upon this thy servant visited  
with thine hand; and to grant  
that *he* may take *his* sickness  
patiently, &c. *Amen.*

Almighty everliving God,  
Maker of mankind, which dost  
correct those whom thou dost  
love, and *chastisest* every one  
whom thou dost receive: we  
beseech thee to have mercy  
upon this thy servant visited  
with thine hand, and to grant  
that he may take his sickness  
patiently &c. *Amen.*

[The part omitted the same as in the Book of 1552.]

*The Epistle.* Heb. xii. 5.

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth; and scourgeth every son whom he receiveth.

I. BOOK K. EDW. VI. 1549.

II. BOOK 1552.

*The Gospel. John v.*

Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come unto damnation; but he passeth from death unto life.

*The Preface.* The Lord be with you.

*Answer.* And with thy spirit.

¶ Lift up your hearts, &c.

Unto the end of the Canon.

[The following is found in the Latin Books of Elizabeth, but is omitted in *Grafton* 1559, and also in the Books of 1552, &c.

*Minister.* Dominus vobiscum.

*Responsum.* Et cum spiritu tuo.

*Minister.* Sursum corda, &c.

*Usque ad finem ut supra dictum est.]*

¶ At the time of the distribution of the holy Sacrament, the Priest shall first receive the communion himself, and after minister to them that be appointed to communicate with the sick, (*if there be any,*) and then to the sick person. And the sick person shall always desire some, either of his own house or else of his neighbours, to receive the holy communion with him, for that shall be to him a singular great comfort, and of their part a great token of charity.

¶ At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that be appointed to communicate with the sick.

[In the Quartos of Elizabeth this Rubric is omitted. In the Latin Books the latter part is thus given; '*Deinde alii cum ægroto, qui sese ad hoc præpararunt.*' No variations in any of the other Books.]

¶ And if there be more sick persons to be visited the same day that the Curate doth celebrate in any sick man's house, then shall the Curate (there) reserve so much of the sacrament of the body and blood as shall serve the other sick persons, and such as be appointed to communicate with them, (*if there be any;*) and shall immediately carry it and minister it unto them.

¶ But if any man, either by reason of extremity of sickness, or for lack of warning given in due time to the Curate, [*or for lack of warning in due time to the Curate, or for lack of company to receive with him, 1552.*] or by any other just impediment, do not receive the sacrament of Christ's body and blood; then the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink [*spiritually, 1549.*]

BOOK OF K. CHARLES II. 1662.

SCOTCH LITURGY 1637.

*The Gospel.*

S. John v. 24.

John v. 24.

Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life.

¶ After which the Priest shall proceed according to the form before prescribed for the holy Communion, beginning at these words [ye that do truly, &c.]  
[1662.]

¶ At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.

¶ At the time of the distribution of the holy Sacrament the Presbyter shall first receive &c.

[As in the Book of 1552.]

[The remaining variations in the above books from the II. Book of Edward, being only such as may be conveniently noticed on the opposite page, the Editor takes the opportunity of inserting here a Service for Communion at Burials, published in the second year of Elizabeth, 1560, and printed at the very end of that book, but not contained in the other Latin Books cited in the Preface. See also the Appendix No. XXXIV.]

CELEBRATIO CŒNÆ DOMINI IN FUNEBRIBUS, SI AMICI  
ET VICINI DEFUNCTI COMMUNICARE VELINT.

*Collecta.*

MISERICORS Deus, pater Domini nostri Jesu Christi, qui es Resurrectio et vita, in quo qui credidit etiamsi mortuus fuerit, vivet; et, in quo qui crediderit, et vivit non morietur in æternum: quique nos docuisti per sanctum Apostolum tuum *Paulum*, non debere mœrere pro dormientibus in Christo, sicut ii qui spem non habent resurrectionis, humiliter

## I. BOOK K. EDW. VI. 1549.

the body and blood of our Saviour Christ profitably to his soul's health, although he do not receive the sacrament with his mouth.

[The same in all the succeeding Books as in that of 1552, except that the Quartos of Elizabeth omit this as well as the foregoing Rubrics, and the rest read, 'for want of warning.' The Book of 1662 omits 'then' before 'the Curate shall instruct' &c.]

¶ When the sick person is visited, and receiveth the holy communion all at one time, then the Priest, for more expedition, shall use this order at the visitation.

## II. BOOK 1552.

¶ When the sick person is visited, and receiveth the holy communion all at one time, then the Priest for more expedition, shall cut off the form of the visitation at the Psalm, "In thee, O Lord, have I put my trust," and go straight to the Communion.

[The same Rubric in all the succeeding Books. The Quartos of Elizabeth omit every other Rubric in this service but the above.]

*The Anthem.*

Remember not, Lord, &c.  
Lord, have mercy upon us.  
Christ, have mercy upon us.  
Lord, have mercy upon us.

¶ Our Father which art in heaven, &c.

And lead us not into temptation.

*Answer.* But deliver us from evil. Amen.

Let us pray.

O Lord, look down from heaven, &c.

With the first part of the Exhortation, and all other things unto the Psalm,

In thee, O Lord, have I put my trust.

And if the sick desire to be anointed, then shall the Priest use the appointed prayer without any Psalm.

[See the Appendix No. XXXIII.]

¶ In the time of plague, sweat, or such other like contagious times of sicknesses [sickness, 1662.] or diseases, when none of the parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may *alone* communicate with him.

['Alonely' in *Jugge* and *Cawode* 1559, 1564, in *Grafton* 1559, *James* 1607, and in the *Scotch Liturgy*. 'Alone' in the others. 'Only' in the Books of *Charles I.* and that of 1662.]

petimus, ut nos a morte peccati resuscites ad vitam justitiæ, ut cum ex hac vita emigramus, dormiamus cum Christo, quemadmodum speramus hunc fratrem nostrum, et in generali resurrectione, extremo die, nos una cum hoc fratre nostro resuscitati, et, receptis corporibus, regnemus una tecum in vita æterna : per Dominum nostrum Jesum Christum. AMEN.

*Epistola.* 1 Thess. iv.

Nolo vos ignorare fratres de his qui obdormierunt, ne doleatis quemadmodum et cæteri non habentes spem. Nam si credimus quod Jesus mortuus est et resurrexit, sic et Deus eos qui obdormierunt, per Jesum, adducet cum illo. Hoc enim vobis dicimus in verbo Domini, quod nos qui vivimus, et reliqui erimus in adventum Domini, nequaquam præveniemus eos qui dormiunt. Quoniam ipse Dominus cum hortatu et voce Archangeli, ac tuba Dei descendet de Cælo : et mortui in Christo resurgent primum : deinde nos qui vivemus, qui reliqui erimus, simul cum illis rapiemur in nubibus in occursum Domini in aere, et sic semper cum Domino erimus. Proinde consolemini vos mutuo sermonibus his.

*Evangelium.* Joan. vi.

Dixit Jesus Discipulis suis, et turbis Judæorum. Omne quod dat mihi pater ad me veniet : et eum qui venit ad me, non ejicio foras. Quia descendi de Cælo, ut faciam non quod ego volo, sed quod vult is qui misit me. Hæc est autem voluntas ejus qui misit me, Patris, ne quid perdam ex omnibus quæ dedit mihi, sed resuscitem illa in novissimo die. Hæc est autem voluntas ejus qui misit me, ut omnis qui videt filium et credit in eum, habeat vitam æternam, et ego sucitabo eum novissimo die.

*Vel hoc Evangelium.* Joan. v.

Dixit Jesus discipulis suis et turbis Judæorum : Amen, Amen dico vobis, qui sermonem meum audit, et credit ei qui misit me, habet vitam æternam, et in condemnationem non veniet, sed transivit a morte in vitam. Amen, Amen dico vobis, quod veniet hora et nunc est, quando mortui audient vocem filii Dei : et qui audierint, vivent. Sicut enim pater habet vitam in semetipso, sic dedit et filio habere vitam in semetipso : et potestatem dedit ei judicandi quoque, quia Filius hominis. Nolite mirari hoc : quia veniet hora, in qua omnes qui in monumentis sunt, audient vocem ejus, et prodibunt, qui bona fecerunt in resurrectionem vitæ : qui vero mala egerunt, in resurrectionem condemnationis.

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## PUBLIC BAPTISM.

I. BOOK K. EDW. VI. 1549.

II. BOOK 1552.

*Of the Administration of Public Baptism to be used in the Church.*      *The Ministration of Baptism to be used in the Church.*

It appeareth by ancient writers, that the Sacrament of Baptism in the old time was not commonly ministered but at two times in the year, at Easter and Whitsuntide; at which times it was openly ministered in the presence of all the congregation: which custom, (now being grown out of use,) although it cannot for many considerations be well restored again, yet it is thought good to follow the same as near as conveniently may be. Wherefore the people are to be admonished, that it is most convenient that Baptism should not be ministered; but upon Sundays and other holy-days, when the most number of people may come together: as well for that the congregation there present may testify the receiving of them that be newly baptized into the number of Christ's church; as also because in the baptism of infants every man present may be put in remembrance of his own profession made to God in his baptism. For which cause also it is expedient that baptism be ministered in the *English* tongue.

Nevertheless (if necessity so require) children ought at all times to be baptized *either at the church or else at home.*

[See Appendix No. I.]

Nevertheless (if necessity so require) children may at all times be baptized *at home.*

[In the above passage the Books of Elizabeth, James I., and Charles I., follow the II. Book of Edward, except that one Folio of Elizabeth, and James 1606, have the trifling omission of 'yet' before 'it is thought.']

When there are children to be baptized *upon the Sunday or holyday*, the parents shall give knowledge over night, or in the morning afore the beginning of Matins [Morn-



## PUBLIC BAPTISM.

BOOK OF K. CHARLES II. 1662.

*The Ministration of Public Baptism of Infants, to be used in the Church.*

[For Sancroft's marginal corrections of the Rubrics before Public Baptism, see Appendix No. III. 4.]

¶ The people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays and other Holy-days, when the most number of people come together: as well for that the congregation there present may testify the receiving of them that be newly baptized, into the number of Christ's Church; as also because in the Baptism of Infants every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient, that Baptism be ministered in the *vulgar* tongue. Nevertheless, (if necessity so require,) children may be baptized *upon any other day*.

¶ And note, that there shall be for every Male-child to be baptized two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers.

[See Appendix No. III. 3, 4, 5.]

¶ When there are children to be baptized, the Parents shall give knowledge thereof

SCOTCH LITURGY 1637.

*The Ministration of Baptism, to be used in the Church.*

It appeareth by ancient Writers, that the Sacrament of Baptism in the old time was not commonly ministered, but at two times in the year, at Easter and Whitsuntide. At which times it was openly ministered in the presence of all the Congregation. Which custom now being grown out of use; (although it cannot for many considerations, be well restored again) *it is* thought good to follow the same, as near as conveniently may be. Wherefore &c.

[The rest as in the Book of 1552.]

When there are children to be baptized upon the Sunday or Holy-day, the

## I. BOOK K. EDW. VI. 1549.

ing Prayer, 1552] to the Curate. And then the godfathers, godmothers, and people, with the children, must be ready *at the church door*, either immediately afore the last Canticle at Matins, or else immediately afore the last Canticle at Evensong, as the Curate by his discretion shall appoint.

## II. BOOK 1552.

with the children, must be ready *at the font*, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint.

And then, standing there, the Priest shall ask whether the children be baptized or no.

If they answer, No, then shall the Priest say thus :

["At the Church door." See the Appendix No. II. "And then the Godfathers" &c. No. III. 1—4.]

[In the above Rubric, the Books of Elizabeth, James I., and Charles I., follow the II. Book of Edward, except that the two Quartos of Elizabeth, and James 1606, read here, and *passim*, 'Minister' for 'Priest.']

*Dear* beloved, forasmuch as all men be conceived and born in sin; and that *no man born in sin can enter into the kingdom of God*, (except he be regenerate and born anew of water and the Holy Ghost;)

*Dearly* beloved, forasmuch as all men be conceived and born in sin; and that *our Saviour Christ saith, none can enter into the kingdom of God*, (except he be regenerate and born anew of water and the holy Ghost;)

I beseech you to call upon God the Father, through our Lord Jesus Christ, that will grant to these children they cannot have; *that is to say*, they may be baptized with the Holy Ghost, and received into Christ's holy church, and be made lively members of the same.

of his bounteous mercy, he that thing which by nature they cannot have; that they may be baptized with water and the holy Ghost, and received into Christ's holy church, and be made lively members of the same.

[The Books of Elizabeth, James I., and Charles I., exhibit no variations from the form as it stands in the II. Book of Edward.]

Then shall the Priest say.

Let us pray.

Almighty and everlasting God, which of thy *justice didst*

Almighty and everlasting God, which of thy great mercy

## BOOK OF K. CHARLES II. 1662.

over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the people with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. *And the Priest coming to the Font, (which is then to be filled with pure Water,) and standing there, shall say,*

Hath this Child been already baptized, or no?

¶ If they answer, No: then shall the Priest proceed as followeth.

Dearly beloved, forasmuch as all men are [*be*] conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water, and of the holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing which by nature *he* cannot have; that *he* may be baptized with Water and the holy Ghost, and received into Christ's holy Church, and be made a *lively member* of the same.

## SCOTCH LITURGY 1637.

parents shall give knowledge over night, or in the Morning afore the beginning of Morning Prayer, to the Presbyter or Curate. And then the Godfathers, Godmothers, and people, with the children, must be ready at the Font, either immediately after the last Lesson at Morning prayer, or else immediately after the last Lesson at Evening prayer, as the Presbyter or Curate by his discretion shall appoint. And then standing there, the Presbyter shall ask, whether the Children be baptized or no. If they answer, No: then shall the Presbyter say thus,

[As in the II. Book of Edw. VI.]

¶ Then shall the Priest say,

Then shall the Presbyter say,

Let us pray.

Almighty and everlasting God, who [*which*] of thy great mercy didst save Noah and his family in the ark from perishing

## I. BOOK K. EDW. VI. 1549.

*destroy by floods of water the whole world for sin, except eight persons, whom of thy mercy (the same time) thou didst save in the ark; and when thou didst drown in the Red Sea wicked King Pharaoh, with all his army, yet (at the same time) thou didst lead thy people the children of Israel safely through the midst thereof; whereby thou didst figure the washing of thy holy baptism; and by the baptism of thy well-beloved Son Jesus Christ thou didst sanctify the flood Jordan and all other waters, to this mystical washing away of sin; We beseech thee (for thy infinite mercies) that thou wilt mercifully look upon these children, and sanctify them with thy Holy Ghost; that by this wholesome laver of regeneration, whatsoever sin is in them may be washed clean away; that they, being delivered from thy wrath, may be received into the ark of Christ's church, and so saved from perishing; and being fervent in spirit, steadfast in faith, joyful through hope, rooted in charity, may ever serve thee; and finally attain to everlasting life, with all thy holy and chosen people. This grant us, we beseech thee, for Jesus Christ's sake, our Lord. Amen.*

## II. BOOK 1552.

didst save Noe and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy baptism; and by the baptism of thy well-beloved Son Jesus Christ, didst sanctify the flood Jordan, and all other waters, to the mystical washing away of sin; We beseech thee, for thy infinite mercies, that thou wilt mercifully look upon these children; *sanctify them and wash them with thy Holy Ghost*; that they, being delivered from thy wrath, may be received into the ark of Christ's church, and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world that finally they may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. Amen.

[The same in the Books of Elizabeth, James I., and Charles I., except that all but Elizabeth 1559, Grafton, and James 1607, read, 'Sanctify them and wash them with the Holy Ghost.']

[For the whole of the above passage see Appendix IV. 1. For the words "Didst sanctify the flood Jordan and all other waters," No. IV. 2.]

BOOK OF K. CHARLES II. 1662.

SCOTCH LITURGY 1637.

by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism, and by the Baptism of thy well-beloved Son Jesus Christ,

*in the river Jordan, didst sanctify Water* to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this Child*; wash *him* and sanctify him with the holy Ghost; that *he*, &c.

[The remainder as in the II. B. of K. Edward.]

*didst sanctify the flood Jordan and all other waters*, to the mystical washing away of sin: [*Sanctify this fountain of baptism, thou which are the Sanctifier of all things.*] *And further we beseech thee* for thine infinite mercies, that thou wilt mercifully look upon these children, sanctify them and wash them with *the* holy Ghost, &c.

The water in the font shall be changed twice in the month at least: and before any child be baptized in the water so changed, the Presbyter or Minister shall say at the font the words thus enclosed [ ].

[The remainder as in the Book of 1552. The I. Book of K. Edward has an order for changing the water, which may be found at the end of the Office for Private Baptism, at the head of several prayers for Consecration, the first of which contains the above passage in Brackets, '*Sanctify this fountain*' &c.]

## I. BOOK K. EDW. VI. 1549.

¶ Here shall the Priest ask what shall be the name of the child; and when the godfathers and godmothers have told the name, then shall he make a cross upon the child's forehead and breast, saying,

*C. N.* Receive the sign of the holy cross, both in thy forehead and in thy breast, in token that thou shalt not be ashamed to confess thy faith in Christ crucified, and manfully to fight under his banner against sin, the world, and the devil, and to continue his faithful soldier and servant unto thy life's end.  
**Amen.**

[Appendix No. V.]

And this he shall do and say to as many children as be present to be baptized, one after another.

Let us pray,

Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for these infants, that they, coming to thy holy baptism, may receive remission of their sins by spiritual regeneration. Receive them, (O Lord,) as thou hast promised by thy well-beloved Son, saying, Ask, and you shall have; seek, and you shall find; knock, and it shall be opened unto you; so give now unto us that ask; let us that seek, find; open *thy* gate [*the gate*, 1552.] unto us that knock; that these infants may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. **Amen.**

In the above Prayer the Book of Elizabeth 1559, *Grafton*, and that of James 1607, read 'Open *thy* gate unto us that knock.' There are no other variations until the Edition of 1662.]

Then let the Priest, looking upon the children, say,

I command thee, unclean spirit, in the name of the Fa-

## II. BOOK 1552.

BOOK OF K. CHARLES II. 1662.

SCOTCH LITURGY 1637.

Almighty and immortal God,  
 the aid of all that need, the  
 helper of all that flee to thee  
 for succour, the life of them  
 that believe, and the resurrec-  
 tion of the dead ; We call upon  
 thee for *this Infant*, that *he*,  
 coming to thy holy Baptism,  
 may receive remission of *his*  
 sins by spiritual regeneration.  
 Receive *him*, O Lord, as thou  
 hast promised by thy well-  
 beloved Son, saying, Ask, and  
*ye* shall have; seek, and *ye* shall  
 find; knock, and it shall be  
 opened unto you: &c.

[The rest as in the Book of 1552. 'May receive  
 remission of his sins.' See Appendix VI.]

Almighty and immortal God,  
 the aid of all that need, the  
 helper of all that flee to thee  
 for succour, the life of them  
 that believe, and the resurrec-  
 tion of the dead: we call upon  
 thee for *these Infants* that *they*  
 coming to thy holy Baptism,  
 may receive remission of *their*  
 sins by spiritual regeneration.  
 &c.

[As in the Book of 1552.]

I. BOOK K. EDW. VI. 1549.

II. BOOK 1552.

ther, of the Son, and of the Holy Ghost, that thou come out, and depart from these infants, whom our Lord Jesus Christ hath vouchsafed to call to his holy baptism, to be made members of his body, and of his holy congregation. Therefore, thou cursed spirit, remember thy sentence, remember thy judgment, remember the day to be at hand wherein thou shalt burn in fire everlasting, prepared for thee and thy angels. And presume not hereafter to exercise any tyranny toward these infants, whom Christ hath bought with his precious blood, and by this his holy baptism calleth to be of his flock.

[For the above see Appendix VII. This Form is nearly the same as the first of the two forms used in the Roman Ritual.]

Then shall the Priest say,

¶ Then shall the Priest say,

The Lord be with you.

[Minister in the two Quartos of Elizabeth, and in James 1606.]

*The People.* And with thy spirit.

*The Minister.* ¶ Hear now the Gospel written by S. Mark.

Hear the words of the Gospel, written by Saint Mark in the tenth chapter.

At a certain time they brought children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was displeased, and said unto them, Suffer little children to come unto me, and forbid them not; for to such belongeth the kingdom of God. Verily I say unto you, Whosoever doth not receive the kingdom of God as a little child, he shall not enter therein. And when he had taken them up in his arms, he put his hands upon them, and blessed them. *Mark x.*

[The same in the Books of Elizabeth, James I., and Charles I.]

After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.

[The same in the Books of Eliz. 1559, and James 1607. But two Books of Charles I. omit the word 'brief.']

*Friends,* you hear in this Gospel the words of our Saviour



BOOK OF K. CHARLES II. 1662.

SCOTCH LITURGY 1637.

¶ Then shall the People stand up, and  
the Priest shall say,

¶ Then shall the Presbyter say,

[*'Which shews that they were to kneel at the  
two foregoing Prayers.'* Wheatly. See also  
Appendix No. IV. 3.]Hear the words of the Gos-  
pel written by Saint *Mark*, in  
the tenth Chapter, at the  
thirteenth Verse.¶ Hear the words of the Gos-  
pel written by S. Mark in the  
tenth Chapter.

[At a certain time, *Sc. Lit.*] They brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer [*the*] little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

[The word '*the*' is expunged in the Sealed Book at Christ Church, and also in the New College Book.]

¶ After the Gospel is read, the [Presbyter or, *Sc. Lit.*] Minister shall make this brief Exhortation upon the words of the Gospel.

*Beloved,* ye hear in this Gos- *Friends,* you hear in this

## I. BOOK K. EDW. VI. 1549.

## II. BOOK 1552.

Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye [*you*, 1552.] perceive how by his outward gesture and deed, he declared his good-will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not [*Doubt not ye*, 1552.] therefore, but earnestly believe, that he will likewise favourably receive *these present infants*; that he will embrace *them* with the arms of his mercy; that he will give unto *them* the blessing of eternal life, and make *them partakers* of his everlasting kingdom. Wherefore we being thus persuaded of the good-will of our heavenly Father toward *these infants*, declared by his Son Jesus Christ; and nothing doubting but that he favourably alloweth this charitable work of ours in bringing *these children* to his holy baptism; let us faithfully and devoutly give thanks unto him, and say the prayer which the Lord himself taught. And in declaration of our faith, let us also recite the articles contained in our Creed.

give thanks unto him, and say,  
 ['*Doubt not you*' in the Folios of Elizabeth. No variations in any of the later Books, from the II. of K. Edward, except that they follow the I. of Edward in the above place.]

Here the Minister, with the godfathers, godmothers, and people present, shall say,

¶ Our Father, which art in heaven, hallowed be thy name, &c.

And then shall say openly,

I believe in God, the Father Almighty, &c.

The Priest shall add also this Prayer,

Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to knowledge of thy grace, and faith in thee: *increase and con-*

Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to *the* knowledge of thy grace, and faith in thee: *increase this*

BOOK OF K. CHARLES II. 1662.

pel the words of our Saviour  
Christ, &c.

*Ye* perceive how by his out-  
ward gesture &c.

*Doubt ye not* therefore, but  
earnestly believe, that he will  
likewise favourably receive *this*  
present *Infant*;

[The singular for the plural to the end, 1662.  
The rest as in the II. B. of K. Edward.]

SCOTCH LITURGY 1637.

Gospel the words of our Saviour  
Christ, &c.

*You* perceive how by his  
outward gesture &c.

*Doubt ye not* therefore, &c.

[The rest as in the II. Book of K. Edw.]

Almighty and everlasting God, heavenly Father, we give thee  
humble thanks, [*for*, 1662.] that thou hast vouchsafed to call us to  
the knowledge of thy grace and faith in thee: &c.

[The remainder as in the II. Book of K. Edward, except that at the last Review the  
singular number was substituted for the plural. No variations in the Books of Eliza-  
beth, &c. from that of 1552.]

I. BOOK K. EDW. VI. 1549.

II. BOOK 1552.

*firm* this faith in us evermore.      *knowledge and confirm* this faith  
in us evermore.

Give thy Holy Spirit to these infants, that they may be born again, and be made heirs of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit now and for ever. Amen.

Then let the Priest take one of the children by the right hand, the other being brought after him. And *coming into the church toward the font*, say,

[For the above Prayer and Address preceding, see the Appendix No. VIII.]

The Lord vouchsafe to receive you into his holy household, and to keep and govern you alway in the same, that you may have everlasting life. Amen.

Then, *standing at the font*, the Priest shall speak to the godfathers and godmothers on this wise:

¶ Then the Priest shall speak unto the godfathers and godmothers on this wise:

*Well-beloved friends*, ye have brought these children here to be baptized; ye have prayed that our Lord Jesus Christ would vouchsafe to receive them, *to lay his hands upon them, to bless them*, to release them of their sins, to give them the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his gospel to grant all these things that ye have prayed for: which promise he, for his part, will most surely keep and perform. Wherefore, after this promise made by Christ, these infants must also faithfully, for their part, promise by you that be their sureties, that they will *forsake* the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments.

[The same in the Books of Elizabeth, James I., and Charles I.]

BOOK OF K. CHARLES II. 1662.

SCOTCH LITURGY 1637.

¶ Then shall the Priest speak unto the Godfathers and Godmothers on this wise.

*Dearly beloved*, ye have brought *this Child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of *his* sins, to sanctify *him* with the holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard &c. Wherefore, after this promise made by Christ, *this Infant* must also faithfully, for *his* part, promise by you that are *his* sureties, (*until he come of age to take it upon himself*, that *he* will renounce the devil and all his works, and constantly believe

¶ Then the Presbyter shall speak unto the Godfathers and Godmothers on this wise.

Well beloved friends, ye have brought these children here to be baptized, &c.

[The same as in the Books of K. Edward.]

## I. BOOK K. EDWARD VI. 1549.

## II. BOOK 1552.

Then shall the Priest demand *of the child* (which shall be first baptized) these questions following; first naming the child, and saying,

[See the Appendix, No. IX.]

*N.* Dost thou *forsake* the devil and all his works?

*Answer.* I *forsake* them.

*Minister.* Dost thou forsake the vain pomp and glory of the world, with all the covetous desires of the same?

*Answer.* I forsake them.

*Minister.* Dost thou forsake the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

*Answer.* I forsake them.

*Minister.* Dost thou believe in God the Father Almighty, Maker of heaven and earth?

*Answer.* I believe.

*Minister.* Dost thou believe in Jesus Christ his only begotten Son our Lord? and that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth on the right hand of God the Father Almighty; and from thence shall come again at the end of

¶ Then shall the Priest demand *of the godfathers and godmothers* these questions following:

[In Grafton 1559, 'following' is omitted.]

Dost thou *forsake* the devil and all his works; the vain pomp and glory of the world; with all covetous desires of the same; the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

*Answer.* I *forsake* them all.

*Minister.* Dost thou believe in God the Father Almighty, Maker of heaven and earth? and in Jesus Christ his only-begotten Son our Lord? and that he was conceived by the Holy Ghost; born of the Virgin Mary? that he suffered under Pontius Pilate; was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy catholic church; the communion of saints; the remission of sins; the resurrection of the flesh;

BOOK OF K. CHARLES II. 1662.

SCOTCH LITURGY 1637.

God's holy Word and obediently keep his commandments.

I demand therefore,

Dost thou, *in the name of this Child*, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, *and* the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

*Answer.* I renounce them all.

¶ Then shall the Presbyter demand of the Godfathers and Godmothers these questions following,

Dost thou *forsake* the devil and all his works; the vain pomp and glory of the world; with all covetous desires of the same; the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

*Answer.* I *forsake* them all.

[And so forth, as in II. Book of K. Edward, until otherwise noted.]

‘and from thence *he* shall come again at the end of the world,’

[The rest as in the II. B. of K. Edward.]

## I. BOOK K. EDW. VI. 1549.

the world, to judge the quick and the dead? Dost thou believe this?

*Answer.* I believe.

*Minister.* Dost thou believe in the Holy Ghost; the holy catholic church; the communion of saints; remission of sins; resurrection of the flesh; and everlasting life after death?

*Answer.* I believe.

*Minister.* What dost thou desire?

*Answer.* Baptism.

*Minister.* Wilt thou be baptized?

*Answer.* I will.

*[O Merciful God, grant that the old Adam in them that shall be baptized in this fountain, may be so buried, that the new man may be raised up again. Amen.]*

*Grant that all carnal affections may die in them; and that all things belonging to the Spirit may live and grow in them. Amen.*

*Grant to all them which at this fountain forsake the devil and all his works, that they may have power and strength to have victory, and to triumph against him, the world, and the flesh. Amen.*

*Grant that whosoever is here dedicated to thee by our office and ministry, &c.]*

## II. BOOK 1552.

and everlasting life after death?

*Answer.* All this I stedfastly believe.

*Minister.* Wilt thou be baptized in this faith?

*Answer.* That is my desire.

[The same in Elizabeth, James I. and Charles I., except that in Grafton 1559, the first Question has "all the covetous desires of the same, and the carnal desires," &c.]

Then shall the Priest say,

O Merciful God, grant that the old Adam in these children may be so buried, that the new man may be raised up in them. Amen.

Grant that all carnal affections may die in them, and that all things belonging to the Spirit may live and grow in them. Amen.

Grant that they may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. Amen.

Grant that whosoever is here dedicated to thee by our office and ministry may also be endued



BOOK OF K. CHARLES II. 1662.

SCOTCH LITURGY 1637.

*Minister.* Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

*Answer.* I will.

[The Question and Answer immediately preceding were added at the Review in 1661.]

¶ Then shall the Priest say,

O Merciful God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. Amen.

[In the Books of Elizabeth, James and Charles I., these Sentences exhibit no variations from that of 1552; the Singular Number was substituted for the Plural at the Review in 1661.]

Then shall the Presbyter say,

[The same as in the Second Book of K. Edward.]

## I. BOOK K. EDWARD VI. 1549.

## II. BOOK K. EDW. VI. 1552.

with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things world without end. Amen.

[See the Appendix No. X.]

[*“in the name of the Father, the Son, and the Holy Ghost; Regard we beseech thee, the supplications of thy congregation, and grant that all thy servants which shall be baptized in this water, prepared for the ministration of thy holy sacrament, may receive the fulness of thy grace, &c.”*]

Almighty, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them in the name of the Father, the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation; and grant that all thy servants which shall be baptized in this water, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children; through Jesus Christ our Lord.

[In the First of K. Edward the above Sentences And Prayer are to be found at the end of the Office for Private Baptism. This part of the Service was curtailed in 1552. So much of it however as was retained, is here collated for the sake of the variations. For the remainder see the place referred to.]

[The same in the Books of Elizabeth, James, and Charles I., with the addition of ‘Amen,’ except in the two editions by *Jugge* and *Cawode*, in which it is wanting. “And grant that all thy servants &c.” See Appendix XI. 2.]

¶ Then the Priest shall take the child in his hands, and ask the name; and naming the child, shall dip it in the water thrice. *First, dipping the right side; second, the left side; the third time dipping the face toward the font:* so it be discreetly and warily done, saying,

¶ Then the Priest shall take the child in his hands, and ask the name; and naming the child, shall dip it in the water, so it be discreetly and warily done; saying,

[For the custom of dipping in the English Church, see Appendix, No. XII. 1.]

BOOK OF K. CHARLES II. 1662.

SCOTCH LITURGY 1637.

Almighty, everliving God, &c.

[Variations.]

“in the Name of the Father, [and of] the Son, and [of] the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation: sanctify this Water to the mystical washing away of sin; and grant that this Child now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children through Jesus Christ our Lord. Amen.”

“in the Name of the Father, the Son, and of the Holy Ghost: regard, we beseech thee, the supplications of thy Church, and grant that all thy servants which shall be baptized in this water (*which we here bless and dedicate in thy name to this spiritual washing,*) may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children through Jesus Christ our Lord. Amen.”

[The above is the reading of the Sealed Book at Christ Church, and of the New College Book, in *this place*, but in the Public Baptism of such as are of Riper Years the words enclosed in brackets are crossed out.]

¶ Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers,

Name this Child.

¶ And then naming it after them, (if they shall certify him that the Child

¶ Then the Presbyter shall take the child in his hands, and ask the name: and naming the child, shall dip it in the water, so it be discreetly and warily done, saying,

I. BOOK K. EDW. VI. 1549.

II. BOOK 1552.

¶ *N.* I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ And if the child be weak, it shall suffice to pour water upon it, saying the foresaid words,

*N.* I baptize thee, &c.

*N.* I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the godfathers and godmothers shall take and lay their hands upon the child; and the Minister shall put upon him his white vesture, commonly called the chrism, and say,

[In the Books of Elizabeth, James I., and Charles I., the same as in the II. Book of K. Edward. The Chrism and Prayer following it in 1549, omitt in 1552.]

Take this white vesture for a token of the innocence which, by God's grace, in this holy sacrament of baptism, is given unto thee; and for a sign whereby thou art admonished, so long as thou livest, to give thyself to innocency of living, that, after this transitory life, thou mayest be partaker of the life everlasting. Amen.

[See the Appendix, No. XIII. 1, 2.]

Then the Priest shall anoint the infant upon the head, saying,

Almighty God, the Father of our Lord Jesus Christ, who hath regenerate thee by water and the Holy Ghost, and hath given unto thee remission of all thy sins; He vouchsafe to anoint thee, with the unction of his Holy Spirit, and bring thee to the inheritance of everlasting life. Amen.

[See the Appendix, No. XIII. 3.]

Then the Priest shall make a cross upon the child's forehead, saying,

We receive this child into the congregation of Christ's

BOOK OF K. CHARLES II. 1662.

SCOTCH LITURGY 1637.

may well endure it) he shall dip it in  
the Water discreetly and warily, saying,

*N.* I baptize thee, in the Name of the Father, and of the Son,  
and of the Holy Ghost. Amen.

¶ But if *they certify that the child is*  
weak, it shall suffice to pour Water  
upon it, saying the foresaid words.

¶ And if the child be weak, it shall  
suffice to pour water upon it, saying  
the foresaid words.

*N.* I baptize thee, in the Name of the Father, and of the Son,  
and of the Holy Ghost. Amen.

[For the sense of the above Rubrics as compared  
with those in the Books of K. Edward, see  
Appendix, No. XII. 2.]

¶ Then the Priest shall say,

We receive this Child into  
the congregation of Christ's

¶ Then the Presbyter shall make a cross  
upon the child's forehead, saying,

We receive this Child into  
the Church of Christ, and do

## I. BOOK K. EDW. VI. 1549.

## II. BOOK 1552.

*flock*, and do sign him with the sign of the cross, in token that hereafter he shall not be ashamed to confess *the* faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen.

[The same in the Books of Elizabeth, James I., and Charles I., except one of 1629, which has '*that* faith.' For the sign of the Cross see Appendix No V. and XIV. 1, 2; also refer to p. 96.]

Then shall the Priest say,

Seeing now, dearly beloved brethren, that *these children* be regenerate, and grafted into the body of Christ's *congregation*, let us give thanks unto God for these benefits; and with one accord make our prayers unto *Almighty God*, that *they* may lead the rest of *their* life according to this beginning.

[The same in the Books of Elizabeth, James I. and Charles I.]

Then shall be said,

¶ Our Father which art in heaven &c.

Then shall the Priest say,

We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thy own child by adoption, and to incorporate him into

## BOOK OF K. CHARLES II. 1662.

## SCOTCH LITURGY 1637.

\* Here the Priest shall make a Cross upon the child's forehead.  
*flock*; and do<sup>a</sup> sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and stoutly to resist sin, the world, and the devil, &c.

[Rubric inserted as above in 1662. For the word 'Congregation' see the Appendix, No. XIV. 1.]

¶ Then shall the Priest say,

¶ Then shall the Presbyter say,

Seeing now, dearly beloved brethren, that these children be [*this Child is*, 1662.] regenerate, and grafted into the body of Christ's *Church*, let us give thanks

unto *Almighty* God for these benefits; and with one accord make our prayers unto *him*, that *this child* may lead the rest of *his* life according to this beginning.

unto God for these benefits, and with one accord make our prayers unto Almighty God, that they may lead the rest of their life according to this beginning.

[*'That this child is regenerate,'* see Appendix, No. XV. 1, 2, and VI.]

¶ Then shall be said, *all kneeling*,

¶ Then shall be said.

Our Father which art in heaven, &c.

Our Father which art in heaven &c.

[The Rubric 1662. The Lord's Prayer at full length, but without the Doxology.]

¶ Then shall the Priest say,

¶ Then shall the Presbyter say,

We yield thee hearty thanks, most merciful Father, &c.

[Variations from the II. Book.]

"to receive him for *thine* own Child by adoption and to incorporate him into thy holy *Church*. And humbly" &c.

## I. BOOK K. EDW. VI. 1549.

thy holy *congregation*. And humbly we beseech thee to grant, that he, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; that as he is made partaker of the death of thy Son, so he may be partaker of his resurrection; so that finally, with the residue of thy holy *congregation*, he may be inheritor of thine everlasting kingdom through Christ our Lord. Amen.

[The same in the Books of Elizabeth, James, and Charles I. "*That it hath pleased thee to regenerate this infant*;" see the Appendix No. XV. 3.]

When there are many to be baptized, this order of demanding, baptizing, putting on the chrism, and anointing, shall be used severally with every child; those that be first baptized, departing from the font, and remaining in some convenient place within the church until all be baptized. At the last end, the Priest, calling the godfathers and godmothers together, shall say this short Exhortation following:

¶ At the last end, the Priest, calling the godfathers and godmothers together, shall say this short Exhortation following:

['Short' omitted in James. 1607, and the Books of Charles I.]

Forasmuch as these children have promised by you to forsake the devil and all his works, to believe in God, and to serve him; you must remember, that it is your parts and duty [*duties*, 1552.] to see that these infants be taught, so soon as they shall be able to learn, what a solemn vow, promise, and profession, they have made by you. And that they may know these things the better, ye shall call upon them to hear sermons; and chiefly you [*ye*, 1552.] shall provide that they may learn the Creed, the Lord's Prayer, and the Ten Commandments in the *English* tongue, and all other things which a Christian man ought to know and believe to his soul's health; and that these children may be virtuously brought up to lead a godly and Christian life; remembering always [*alway*, 1552.] that baptism &c.

[The remainder as in our present Book.]



BOOK OF K. CHARLES II. 1662.

SCOTCH LITURGY 1637.

“and that, as *he* is made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy *Church*, *he* may be an inheritor &c. Amen.

“that as he is made partaker of the death of thy Son, so he may be partaker of his resurrection: so that finally, with the residue of thy holy *Church*, he may be inheritor &c. Amen.

¶ Then, all standing up, the Priest shall say to the Godfathers and Godmothers this Exhortation following.

[1662.]

Forasmuch as *this Child* hath promised by you *his sureties* to renounce the devil &c. ye must remember that it is your parts and duties &c. what a solemn vow, promise and profession *he* hath *here* made by you, &c. and chiefly ye shall provide that he may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the *vulgar* tongue, and all other things which a Christian ought to know &c. and that *this Child*

¶ At the last end, the Presbyter calling the Godfathers and Godmothers together, shall say this Exhortation following.

Forasmuch as these children have promised by you to forsake the devil &c.

[As in the II. Book of Edward unless otherwise stated.]

‘and chiefly *you* shall provide’ &c.

‘and that these children may be

## I. BOOK K. EDW. VI. 1549.

## II. BOOK 1552.

¶ The Minister shall command *that the chrisms be brought to the church, and delivered to the Priests after the accustomed manner, at the purification of the mother of every child; and that the children be brought to the Bishop to be confirmed of him, so soon as they can say in their vulgar tongue the Articles of the Faith, the Lord's Prayer, and the Ten Commandments; and be further instructed in the Catechism, set forth for that purpose, accordingly as it is there expressed.*

And so let the congregation depart in the name of the Lord.

¶ Note, that if the number of children to be baptized, and multitude of people present be so great that they cannot conveniently stand at the church door, then let them stand within the church, in some convenient place, nigh unto the church door; and there all things be said and done, appointed to be said and done, at the church door.

¶ The Minister shall command that the children be brought to the Bishop to be confirmed of him, so soon as they can say in their vulgar tongue, the Articles of the Faith, the Lord's Prayer, and the Ten Commandments; and be further instructed in the Catechism set forth for that purpose, accordingly as it is there expressed.

[The same in all the Books up to the Restoration, except the trifling variation in some of 'according' for 'accordingly.']

## BOOK OF K. CHARLES II. 1662.

may be virtuously brought up to lead a godly and a Christian life &c. we who are baptized &c.

[*'In the Vulgar tongue,'* see Appendix No. XVI. and also for the entire passage.]

¶ Then shall he add and say,

Ye are to take care that *this Child* be brought to the Bishop, to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose.

It is certain by God's Word, that Children which are baptized, dying before they commit actual sin, are undoubtedly saved.

To take away all scruple concerning the use of the sign of the Cross in Baptism; the true explication thereof, and the just reasons for the retaining of it, may be seen in the XXXth Canon, first published in the Year MDCIV.

[The two last Rubrics added in 1661. The former may be compared with the following passage in the Preface to the Office of Confirmation in the Books of K. Edward &c.]

“¶ And that no man shall think that any detriment shall come to children by deferring of their confirmation, he shall know for truth, that it is certain by God's word that children, being baptized,

(if they depart out of this life in their infancy) are undoubtedly saved.”  
[1549.]

have all things necessary for their salvation, and be undoubtedly saved.”  
[1552.]

[For the latter Rubric, see the Appendix No. XIV. 2. N.B. Neither of them are found in the American Prayer-Books of 1785 and 1790.]

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## SCOTCH LITURGY 1637.

virtuously brought to lead a godly and a Christian life; &c.

[The same in Elizabeth, James I., and Charles I.]

## PRIVATE BAPTISM.

I. BOOK K. EDW. VI. 1549.

II. BOOK 1552.

*Of them that be baptized in Private Houses, in time of necessity.*

[See the Appendix, No. XVII. 1, 2.]

¶ The Pastors and Curates shall oft admonish the people, that they defer not the baptism of infants any longer than the Sunday or other holyday next after the child be born, unless upon a great and reasonable cause, declared to the Curate, and by him approved.

And also they shall warn them, that without great cause and necessity *they baptize not children* at home in their houses. And when great need shall compel them so to do, that then *they minister it* on this fashion.

¶ First, *let them that be present* call upon God for his grace, and say the Lord's Prayer, if the time will suffer. And then one of them shall name the child, and dip him in the water, or pour water upon him, saying these words :

[The whole of the above is the same in the Books of Elizabeth, except that one of the Quartos reads at the commencement, ' In the time of necessity,' and in *Grafton*, 1559, ' it ' is omitted in the last Rubric but one. The Latin copies also agree with the above. For the passages in Italics see the Appendix XVII.]

¶ *N.* I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

## PRIVATE BAPTISM.

BOOK OF K. JAMES I. 1603.

BOOK OF K. CHARLES II. 1662.

[The above Titles are adopted in the following Service because the Book of James I. was the first which contained important Rubrical variations from the preceding Books; and also because the Scotch Liturgy is almost verbatim the same as the Book of James.]

¶ *Of them that are to be baptized in private houses in time of necessity, by the Minister of the Parish, or any other lawful Minister that can be procured.*

*The Ministration of Private Baptism of Children in Houses.*

The Pastors and Curates shall often admonish &c.

[As in the Books of K. Edward.]

¶ The Curates of every Parish shall often admonish the People, that they defer not the Baptism of their Children longer than the *first or second Sunday* next after their Birth, or *other Holy-day falling between*, unless upon a great and reasonable cause to be approved by the Curate.

And also they shall warn them, that without great cause and necessity, *they procure not their children to be baptized* at home in their houses. And when *great need* shall compel them so to do, then *Baptism shall be administered* on this fashion.

¶ And also they shall warn them, that without like great cause and necessity they procure not their Children to be baptized at home in their houses. But when *need* shall compel them so to do, then Baptism shall be administered on this fashion:

First *let the lawful Minister, and them that be present*, call upon God for his grace, and say the Lord's Prayer, if the time will suffer. And then the child being named by some one that is present, the said lawful Minister shall *dip it in water, or pour water upon it*, saying these words.

¶ First, *let the Minister of the Parish (or in his absence, any other lawful Minister that can be procured)* with them that are present, call upon God, and say the Lord's Prayer, *and so many of the Collects* appointed to be said before in the Form of Public Baptism, as the time and present exigence will suffer. And then the Child, being named by some one that is present, the Minister shall *pour Water upon it*, saying these words:

[No variations in the other Books of James I., or those of Charles I., except that one or two omit in the last Rubric the particle before 'time will suffer.' In the Sc. Lit. *Presbyter* or Minister. For the above Rubrics, see Appendix XVII.]

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

## I. BOOK K, EDW. VI. 1549.

## II. BOOK 1552.

And let them not doubt, but that the child so baptized is lawfully and sufficiently baptized, and ought not to be *baptized again in the Church*. But yet nevertheless, if the child, which is after this sort baptized, do afterward live, it is expedient that he be brought into the church, to the intent the Priest may examine and try whether the child be lawfully baptized or no. And if those that bring any child to the church do answer that he is already baptized, then shall the Priest examine them further.

[The same in the Books of Elizabeth.]

¶ By whom the child was baptized?  
Who was present when the child was baptized?

BOOK OF K. JAMES I. 1603.

BOOK OF K. CHARLES II. 1662.

¶ Then all kneeling down, the Minister shall give thanks unto God, and say,

We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant &c. And we humbly beseech thee to grant, that as *he* is now made partaker of the death of thy Son, so *he* may be also of his resurrection; and that finally, with the residue of thy Saints, *he* may inherit thine everlasting kingdom, through the same thy Son Jesus Christ our Lord. *Amen.*

[¶ 1662.] And let them not doubt, but that the child so baptized, is lawfully and sufficiently baptized and ought not to be *baptized again*. [But 1603.] Yet nevertheless, if the Child which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church; to the intent that if *the Priest or Minister* of the same parish did himself baptize that child, the Congregation may be certified of the true form of Baptism by him privately before used:—

*the Minister* of the same Parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism by him privately before used: *In which case he shall say thus,*

I certify you, that according to the due and prescribed Order of the Church, *at such a time*, and *at such a place*, before divers witnesses I baptized this child.

—Or if the child were baptized by ¶ But if the Child were baptized by any other lawful Minister, [*that*, 1603.] then the Minister of the Parish where the Child was born or christened, shall examine and try, whether the Child be lawfully baptized, or no. In which case, if those that bring any Child to the Church, do answer, that the same Child is already baptized, then shall the Minister examine them further, saying,

[In the Books of Charles I. the same as in the Book of James. In the *Sc. Liturgy*, 'Presbyter or Minister.' For Sancroft's marginal corrections of the office of Private Baptism, Appendix, No. XVIII. 2.]

By whom was the [*this*, 1662.] child baptized?

Who was present when the [*this*] child was baptized?

I. BOOK K. EDW. VI. 1549.

II. BOOK 1552.

*Whether they called upon God for grace and succour in that necessity.*

[The above Question was omitted in 1603.]

With what thing, or what matter, they did baptize the child?

With what words the child was baptized?

Whether they think the child to be lawfully and perfectly baptized?

And if the Minister shall prove by the answers of such as brought the child, that all things were done as they ought to be, then shall not he christen the child again, but shall receive him as one of the flock of the true Christian people, saying thus :

I certify you, that in this case *ye have done well*, and according unto due order, concerning the baptizing of this child ; which being born in original sin, and in the wrath of God, is now, by the laver of regeneration in baptism, made the child of God, and heir of everlasting life : [by the laver of regeneration in baptism, *received into the number of the children of God, and heirs of everlasting life : 1552.*] For our Lord Jesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

[The above Questions, Rubric, &c. the same in the Books of Elizabeth as in those of K. Edward, except where the latter differ from each other, and there the reading of the II. Book is followed.]

[*The Gospel.* Grafton 1559.]

At a certain time they brought children unto Christ, that he should touch them ; and his disciples rebuked those that brought them, &c. *Mark x.*

[As in the Office for Public Baptism.]

After the Gospel is read, the Minister shall make this Exhortation upon the words of the Gospel.

Friends, ye [*you, 1552.*] hear in this gospel the words of our Saviour Christ, that he commanded the children to be brought unto him ; how he blamed those that would have kept them from him ; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed [*in deed, 1559.*] he declared his good will toward them ; for he embraced them in his arms, he laid his hands upon them and blessed them. Doubt



BOOK OF K. JAMES I. 1603.

BOOK OF K. CHARLES II. 1662.

*And [1603.] because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity ; therefore I demand further of you,*

With what matter was the [*this*] child baptized?

With what words was the [*this*] child baptized?

Whether think you the child to be lawfully and perfectly baptized?

[The last Question was omitted at the Review in 1661.]

¶ And if the Minister shall find by the answers of such as bring the Child, that all things were done as they ought to be ; then shall not he christen the Child again, but shall receive him as one of the flock of [*the*, 1603] true christian people, saying thus ;

I certify you, that in this case *all is well done*, and according unto due order concerning the baptizing of this Child ; which [*who*] being born in original sin and in the wrath of God, is now, by the laver of Regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life : For &c.

[The Books of Charles I. and the Scotch Liturgy exhibit no variations in the above throughout from the Book of K. James.]

### *S. Mark x. 13.*

At a certain time they brought children unto Christ that he should touch them &c.

*Mark x.*

After the Gospel is read the Minister shall make this Exhortation upon the words of the Gospel,

Friends you hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him ; &c.

[As in the II. Book of K. Edward.]

They brought young children to Christ that he should touch them ; &c.

¶ After the Gospel is read, the Minister shall make this *brief* Exhortation upon the words of the Gospel.

Beloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him ; &c.

[As in the II. Book of K. Edward.]

## I. BOOK EDW. VI. 1549.

## II. BOOK 1552.

you [*ye*, 1552.] not therefore [*Doubt not you*, 1559.] but earnestly believe, that he hath likewise favourably received this present infant; that he hath embraced him with the arms of his mercy; that he *hath given* unto him the blessing of eternal life, and *made* him partaker of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ, towards this infant, let us faithfully and devoutly give thanks unto him, and say the prayer which the Lord himself taught; and in declaration of our faith, let us also recite [*let us recite*, 1552. 1559.] the articles contained in our Creed.

Here the Minister, with the godfathers and godmothers, shall say,

Our Father, which art in      Our Father, which art in  
heaven, hallowed be thy name.      heaven, &c.  
Let thy kingdom come, &c.

*Then shall they say the Creed; and then the Priest shall demand the name of the child, which being by the godfathers and godmothers pronounced, the Minister shall say,*

¶ Then shall the Priest demand the name of the child, which being by the godfathers and godmothers pronounced, the Minister shall say,

¶ Dost thou forsake the devil and all his works?

Dost thou *in the name of this child* forsake the devil and all his works, the vain pomp and glory of the world, with all

*Answer.* I forsake them.

- *Minister.* Dost thou forsake

BOOK OF K. JAMES I. 1603.

BOOK OF K. CHARLES II. 1662.

“that he hath embraced *him* with the arms of his mercy; and (*as he hath promised in his holy Word*) will give unto him the blessing of eternal life, and *make* him partaker of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ, towards *this Infant*, let us faithfully and devoutly give thanks unto him and say the Prayer which the Lord himself taught us:

Here the Minister with the godfathers and godmothers shall say,

Our Father which art in heaven, &c.

Our Father which art in heaven, &c. And lead us not into temptation; But deliver us from evil. Amen.

Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, &c.

[This prayer comes after the Interrogatories in the other Books.]

¶ Then shall the Priest demand the Name of the Child; which being by the Godfathers and Godmothers pronounced, the Minister shall say,

Dost thou in the name of this child forsake the devil and all his works, &c.

[Interrogatories the same in the Books of James I., and Charles I., as in the II. Book of K. Edward, and so also in the Scotch Liturgy, except where otherwise stated.]

Dost thou, in the name of this Child, *renounce* the devil and all his works, the vain pomp and glory of *this* world, with all covetous desires of the same,—

## I. BOOK K. EDW. VI. 1549.

the vain pomp and glory of the world, with all the covetous desires of the same?

*Answer.* I forsake them.

*Minister.* Dost thou forsake the carnal desires of the flesh, so that thou wilt not follow and be led by them?

*Answer.* I forsake them.

*Minister.* Dost thou believe in God the Father Almighty, Maker of heaven and earth?

*Answer.* I believe.

*Minister.* Dost thou believe in Jesus Christ, his only begotten Son our Lord? &c. *Dost thou believe thus?*

*Answer.* I believe.

*Minister.* Dost thou believe in the Holy Ghost; the holy catholic church; the communion of saints; remission of sins; resurrection of the flesh; and everlasting life after death?

*Answer.* I believe.

## II. BOOK 1552.

the covetous desires of the same,—

—the carnal desires of the flesh, *and not to follow*, and be led by them?

[*'so that thou wilt not follow, nor' &c. Sc. Lit.*]

*Answer.* I forsake them all.

*Minister.* Dost thou, *in the name of this child, profess this faith*, to believe in God the Father Almighty, Maker of heaven and earth? and in Jesus Christ his only begotten Son our Lord? &c.

[The rest as in the office of Public Baptism. In Grafton 1559, '*The Minister.*']

*And do you, in his name*, believe in the Holy Ghost; the holy catholic church; the communion of saints; the remission of sins; *resurrection*; and everlasting life after death?

*Answer.* All this I stedfastly believe.

[In Elizabeth 1559, "*Resurrection of the flesh.*" In the Scotch Liturgy, "*the resurrection of the body.*" The remaining Question in our present Book, and the passage "*Then shall the Priest say, We receive this child, &c.*" were added at the last Review.]

Then the Minister shall put the white vesture, commonly called the chrism, upon the child, saying,

Take this white vesture for a token of the innocency, which by God's grace in the holy Sa-

BOOK OF JAMES I. 1603.

BOOK OF K. CHARLES II. 1662.

*and the carnal desires of the flesh, so that thou wilt not follow nor be led by them.*

*Answer.* I renounce them all.

*Minister.* Dost thou believe in God the Father, &c.

[As in the Public Baptism of Infants.]

And *dost thou believe* in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; the Remission of sins; the Resurrection *of the flesh*; and everlasting life after death?

*Answer.* All this I stedfastly believe.

*Minister.* Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

*Answer.* I will.

¶ Then shall the Priest say,

We receive this child into the congregation of Christ's flock, and do<sup>b</sup> sign *him* with the sign of the Cross, in

<sup>b</sup> The Priest shall make a Cross upon the Child's forehead.

I. BOOK K. EDW. VI. 1549.

crament of baptism, is given unto thee; and for a sign whereby thou art admonished, so long as thou shalt live, to give thyself to innocency of living, that, after this transitory life, thou mayest be partaker of the life everlasting. Amen.

II. BOOK 1552.

¶ Let us pray.

Almighty and everlasting God, heavenly Father, we give thee humble thanks, that [*for that*, 1552.] thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; increase [*this knowledge*, 1552.] and confirm this faith in us evermore. Give thy Holy Spirit to this infant; that he, being born again, and being made heir of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attain thy promises [*promise*, 1552.] through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee in [*the*, 1552.] unity of the same Holy Spirit everlastingly. Amen.

[‘Everlasting’ for everlastingly, *Grafton* 1559. No other variation from 1552.]

Then shall the Minister make this Exhortation to the godfathers and godmothers:

Forasmuch as this child hath promised by you to forsake the devil and all his works, to believe in God, and to serve him; you must remember that it is your parts [*part*, 1552.] and duty to see that this infant be taught, &c. a godly and a Christian life &c.

&c. as in Public Baptism:

¶ And so forth, as in Public Baptism.

¶ But if they which bring the infants to the church do make an uncertain answer to the Priest’s questions, and say that they cannot tell what they thought, did, or said,

BOOK OF K. JAMES I. 1603.

BOOK OF K. CHARLES II. 1662.

token that hereafter he shall not be ashamed to confess the faith of Christ crucified, &c.

[The signing of the Cross, and the two Passages immediately following, were added to the Office for *Private* Baptism in 1662, but are not amongst the marginal corrections in Sancroft's Book. See the Appendix, No. XVIII. 2.]

Let us pray.

Almighty and everlasting God, heavenly Father, we give thee humble thanks, &c.

[The same in this Book, in those of Charles I., and in the Sc. Liturgy, as in the II. Book of K. Edward.

The above Prayer occurs in the Book of 1662, immediately before the Interrogatories, where it differs from the II. B. of K. Edw. only in the following: '*That thou hast*' &c. '*Being made as heir*' &c. '*Who liveth and reigneth with thee and the Holy Spirit, now and for ever.*' See p. 128.]

¶ Then shall the Priest say,

Seeing now, dearly beloved brethren, that *this Child* is by Baptism regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him that *he* may lead the rest of *his* life according to this beginning.

¶ Then shall the Priest say,

We yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit, &c. through Jesus Christ our Lord. *Amen.*

[As in the Office of Public Baptism.]

Then shall the Minister make this Exhortation to the godfathers and godmothers.

¶ Then *all standing up*, the Minister shall make this Exhortation to the godfathers, and Godmothers.

Forasmuch as this child hath promised by you *his sureties to renounce* the devil and all his works, &c.

[As in the Office of Public Baptism.]

¶ But if they which bring the infants, [*infant*, 1662.] to the Church do make such uncertain answers to the Priest's questions, as that it cannot appear that the

## I. BOOK K. EDW. VI. 1549.

## II. BOOK 1552.

in that great fear and trouble of mind; (as oftentimes it chanceth;) then let the Priest baptize him in form above written concerning Public Baptism, saving that at the dipping of the child in the font, he shall use this form of words:

[The last Rubric is found without variation in the English Books of Elizabeth, with which the Latin Books also correspond. The first part of it is a translation from Abp. Herman's '*Simplex ac pia deliberatio*.' See Appendix, No. XIX. 1.]

If thou be not baptized already, *N.* I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The water in the font shall be changed every month once at the least; and afore any child be baptized in the water so changed, the Priest shall say at the font these prayers following:

[See Appendix No. XX.]

[What follows is found only in the First Book in this place. The Consecration was curtailed in the Second, and transferred to the office of Public Baptism. See p. 132.

In the Scotch Liturgy there is a Rubric for changing the water appended to the Prayer in the Office of Public Baptism, 'Almighty and everlasting God, which of thy great mercy didst save Noah' &c.]

O most merciful God our Saviour Jesu Christ, who hast ordained the element of water for the regeneration of thy faithful people, upon whom, being baptized in the river Jordan, the Holy Ghost came down in likeness of a dove; send down, we beseech thee, the same thy Holy Spirit to assist us, and to be present at this our invocation of thy holy name. Sanctify ✠ this fountain of baptism, thou that art the sanctifier of all things, that by the power of thy word all those that shall be baptized therein may be spiritually regenerated, and made the children of everlasting adoption. Amen.

O merciful God, grant that the old Adam in them that shall be baptized in this fountain, may be so buried, that the new man may be raised up again. Amen.

Grant that all carnal affections may die in them; and that all things belonging to the Spirit may live and grow in them. Amen.

Grant to all them which at this fountain forsake the devil and all his works, that they may have power and strength to have victory, and to triumph against him, the world, and the flesh. Amen.



## BOOK OF K. JAMES I. 1603.

## BOOK OF CHARLES II. 1662.

children were [*child was*] baptized with water in the Name of the Father, and of the Son, and of the holy Ghost, (which are essential parts of Baptism;) then let the Priest baptize it in [*the 1662.*] form

above written, concerning Public Baptism, saving that at the dipping of the child in the Font, he shall use this form of words:

before appointed for Public Baptism of Infants, saving that at the dipping of the child in the Font, he shall use this form of words:

If thou art not already baptized, *N.* I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

[In the Books of Charles I., in the Scotch Lit., and in the others of K. James I., the last Rubric stands as in the above Book.]

The Office for "Public Baptism of such as are of riper years," was first inserted at the Review in 1661; and the Preface to the Common Prayer gives the following account of it:—

"Which [office,] although not so necessary, when the former Book was compiled, yet, by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary; and may be always useful for the baptizing of Natives in our Plantations, and others converted to the Faith."

## I. BOOK K. EDW. VI. 1549.

Whosoever shall confess thee, O Lord, recognise him also in thy kingdom. Amen.

Grant that all sin and vice here may be so extinct, that they never have power to reign in thy servants. Amen.

Grant that whosoever here shall begin to be of thy flock, may evermore continue in the same. Amen.

Grant that all they which for thy sake in this life do deny and forsake themselves, may win and purchase thee, (O Lord,) which art everlasting treasure. Amen.

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things world without end. Amen.

The Lord be with you.

*Answer.* And with thy spirit.

Almighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, the Son, and the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation, and grant that all thy servants which shall be baptized in this water, prepared for the ministration of thy holy sacrament, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord.

[Of the above Service for Consecration, the *first* Prayer is not found in any other Book. Of the sentences which follow, *four* only were selected for the Office of Public Baptism in the II. Book. The variations of these and of the last Prayer in this Book may be seen by referring to the place which they occupy in the other Books.]

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## SOME VARIATIONS IN THE CATECHISM AND ORDER FOR CONFIRMATION.

[Until the Restoration, the Order for Confirmation and the Catechism were printed as one Office, the latter being inserted between the Rubrics relating to Confirmation, and the Order for the administration of it.]

I. BOOK K. EDW. VI. 1549.

II. BOOK 1552.

### CONFIRMATION,

*Wherein is contained a Catechism for Children.*

[The same in the Books of Elizabeth, but in that of K. James 1603, it is as follows:]

¶ *The order of Confirmation, or laying on of hands upon children baptized, and able to render an account of their Faith, according to the Catechism following.*

To the end that Confirmation may be ministered to the more edifying of such as shall receive it, (according to [unto, 1552.] St. Paul's doctrine, who teacheth that all things should be done in the church to the edification of the same) it is thought good, that none hereafter shall be confirmed, but such as can say in their mother tongue the Articles of the Faith, the Lord's Prayer, and the Ten Commandments; and can also answer to such questions of this short Catechism, as the Bishop (or such as he shall appoint) shall by his discretion appose them in. And this order is most convenient to be observed for divers considerations.

¶ First, because that when children come to the years of discretion, and have learned what their godfathers and godmothers promised for them in baptism, they may then themselves, with their own mouth, and with their own consent, openly before the church, ratify and confess [confirm, 1552.] the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe and keep such things as they by their own mouth and confession have assented unto.

¶ Secondly, forasmuch as confirmation is ministered to them that be baptized, that by imposition of hands and prayer they may receive strength and defence against all temptations to sin, and the assaults of the world and the devil; it is most meet to be ministered when children come to that age, that partly by the frailty of their own flesh, partly by the assaults of the world and the devil, they begin to be in danger to fall into sin. [into sundry kinds of sin. 1552.]

## I. BOOK K. EDWARD VI. 1549.

## II. BOOK 1552.

¶ Thirdly, for that it is agreeable with the usage of the church in times past, whereby it was ordained, that confirmation should be ministered to them that were of perfect age, that they, being instructed in Christ's religion, should openly profess their own faith, and promise to be obedient unto the will of God.

¶ And that no man shall think that any detriment shall come to children by deferring of their confirmation, he shall know for truth, that it is certain by God's word that children, being baptized, (if they depart out of this life in their infancy,) are undoubtedly saved. [*that children being baptized have all things necessary for their salvation, and be undoubtedly saved.* 1552.]

[In the Books of Elizabeth, and in those which followed after, the above Rubrics are found as in the II. Book of K. Edward. In the Latin copies of Elizabeth the two variations of 1552 are thus given: '*in gravissima peccata prolabantur*'—and '*clarum et perspicuum esse infantes baptizatos omnia habere ad salutem necessaria, certoque certius salutem consequi.*']

*A Catechism, that is to say, an Instruction to be learned of every child before he be brought to be confirmed of the Bishop.*

[The principal variations in the Catechisms of 1549 and 1552 are found in the Commandments; the first Book curtailing some of them, the Second giving them at full length as follows:—]

**Question.** You said that your godfathers and godmothers did promise for you, that ye [*you, 1552.*] should keep God's commandments. Tell me how many there be?

**Answer.** Ten.

**Question.** Which be they?

**Answer.** Thou shalt have none other gods but me.

**Answer.** The same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor in the water under the earth. Thou shalt not bow down to them, nor worship them.

For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

\* \* \* \* \*

BOOK OF K. JAMES I. 1603.

BOOK OF K. CHARLES II. 1662.

*A Catechism, that is to say, An Instruction, to be learned of every child [person, 1662.] before he be brought to be confirmed by the Bishop.*

In the *Quartos* of Elizabeth is found: "*before he be confirmed, or admitted to receive the holy Communion*"—The Sc. Liturgy adds to the Rubric of 1603: "*and to be used throughout the whole Church of Scotland.*"

[In the Books of K. Edward and of Q. Elizabeth, the Catechism ended with the Lord's Prayer, and the Question upon it. The original form, however, as L'Estrange observes, "being thought defective as to the doctrine of the Sacraments, it was by K. James appointed, that the Bishops should consider of an addition to it in that concernment, which was done accordingly in that excellent frame we see, being penned at first by Bishop Overall, then Dean of St. Paul's, and allowed by the Bishops." The following are the variations.]

\* \* \* \* \*

*Quest.* What is the outward visible sign or form in Baptism?

*Answer.* Water: wherein the person baptized is dipped, or sprinkled with it, In the Name of the Father, and of the Son, and of the Holy Ghost.

*Answ.* Water; wherein the person is baptized, In the Name of the Father, and of the Son, and of the Holy Ghost.

\* \* \* \* \*

*Quest.* Why then are Infants baptized, when by reason of their tender age they cannot perform them?

*Answer.* Yes: they do perform them by their Sureties, who promise and vow them both in their names; which, when they come to age, themselves are bound to perform.

*Answ.* Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform.

*Quest.* Why was the Sacrament of the Lord's Supper ordained?

*Answer.* For the continual remembrance of the sacrifice of the death of Christ, and [of, 1662.] the benefits which we receive thereby.

\* \* \* \* \*

*Quest.* What is the inward part or thing signified?

*Answer.* The Body and Blood of Christ, which are verily and indeed taken and received of [by, 1662.] the faithful in the Lord's Supper.

[In the above variations, the Scotch Liturgy and the Books of Charles I. follow the Book of K. James I.]

## I. BOOK K. EDW. VI. 1549.

## II. BOOK 1552.

[Confirmation.]

Let us pray.

Almighty and everlasting God,  
 who hast vouchsafed to regenerate  
 these thy servants *of* water and the  
 Holy Ghost, and hast given unto  
 them forgiveness of all their sins;  
*Send down from heaven*, we be-  
 seech thee, (O Lord) *upon them*  
*thy* Holy Ghost the Comforter,  
*with the* manifold gifts of grace;

Almighty and everlasting God,  
 who [*which*, Eliz. 1559.] hast  
 vouchsafed to regenerate these thy  
 servants *by* water and the Holy  
 Ghost, and hast given unto them  
 forgiveness of all their sins;  
*Strengthen them*, we beseech thee,  
 (O Lord) *with the* Holy Ghost the  
 Comforter, *and daily increase in*  
*them thy* manifold gifts of grace;

the spirit of wisdom and understanding; the spirit of counsel and  
 ghostly strength; the spirit of knowledge and true godliness; and fulfil  
 them, O Lord, with the spirit of thy holy fear.

Answer. Amen.

Amen.

Minister. Sign them (O Lord)  
 and mark them to be thine for  
 ever, by the virtue of thy holy  
 cross and passion. Confirm and  
 strengthen them with the inward  
 unction of thy Holy Ghost merci-  
 fully unto everlasting life. Amen.

[In Eliz. 1559, as in the Book of 1552.]

Then the Bishop shall cross them in the  
 forehead, and lay his hand upon their  
 head, saying,

N. I sign thee with the sign of  
 the cross, and lay my hand upon  
 thee, in the name of the Father,  
 and of the Son, and of the Holy  
 Ghost. Amen.

And thus shall he do to every child one  
 after another. And when he hath laid  
 his hand upon every child, then shall  
 he say,

The peace of the Lord abide  
 with you.

Answer. And with thy Spirit.

Then the Bishop shall lay his hand upon  
 every child severally, saying,

## I. BOOK K. EDW. VI. 1549.

## II. BOOK 1552.

Defend, O Lord, this child with thy heavenly grace, that he may continue thine for ever, and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom. Amen.

Then shall the Bishop say,

¶ Let us pray.

[Let us pray, 1559.]

Almighty everliving God, which makest us both to will and to do those things that be good and acceptable unto thy Majesty, &c. Amen.

Then shall the Bishop bless the children thus saying,

The blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. Amen.

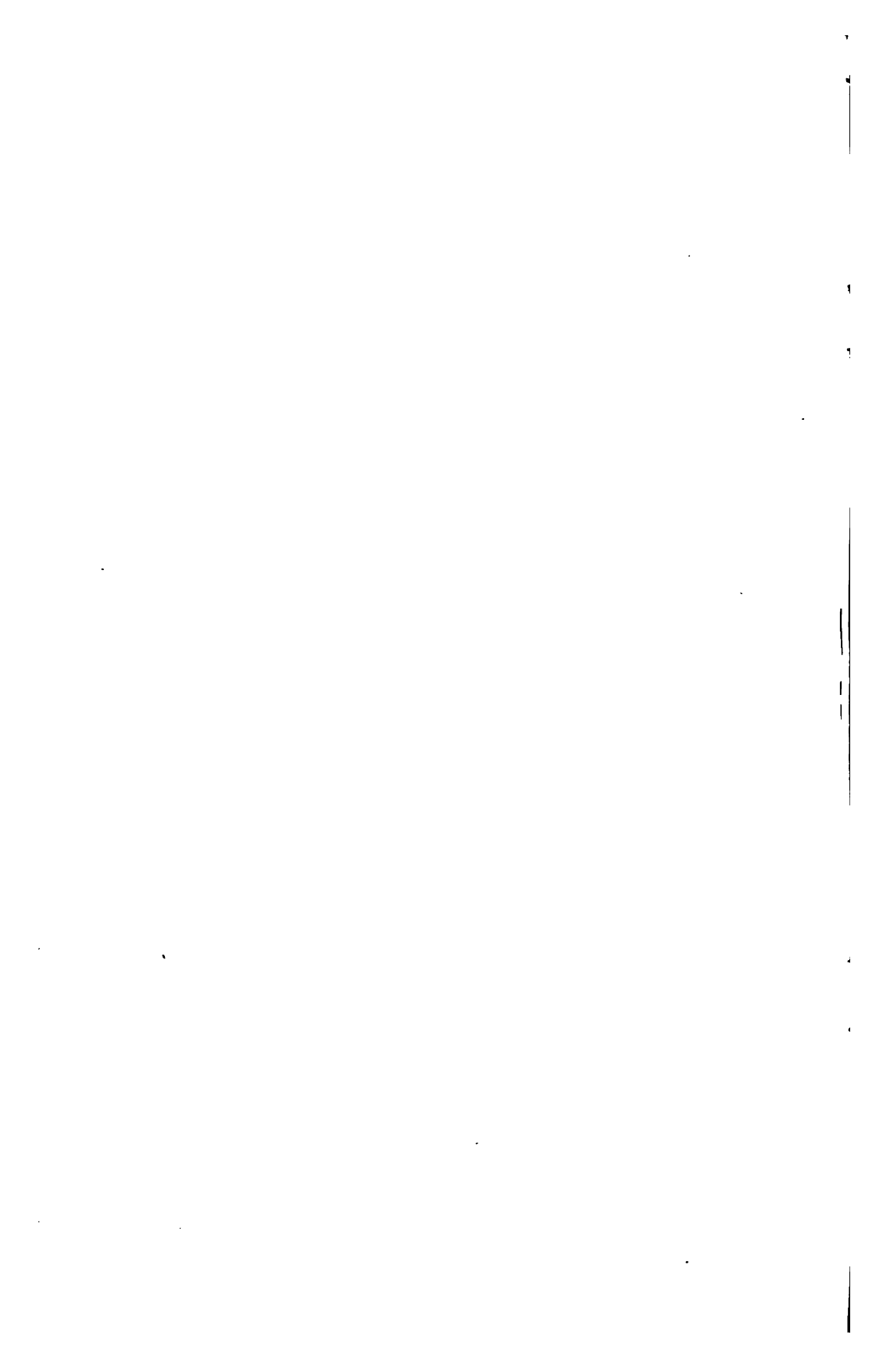
The Curate of every parish, *once in six weeks at the least, upon warning by him given, shall, upon some Sunday or holyday*, half an hour before Evensong, openly in the church instruct and examine so many children of his parish sent unto him, as the time will serve, and as he shall think convenient, in some part of this Catechism. And all fathers, mothers, masters, and dames, shall cause their children, servants and apprentices, (*which are not yet confirmed*) to come to the church at the *day* appointed, and obediently hear and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.

The Curate of every parish, *or some other at his appointment, shall diligently upon Sundays and holydays*, half an hour before Evening Prayer, openly in the church instruct and examine so many children of his parish sent unto him, as the time will serve, and as he shall think convenient, in some part of this Catechism. And all fathers, mothers, masters, and dames, shall cause their children, servants and apprentices (*which have not learned their Catechism*) to come to the church at the *time* appointed, and obediently to hear and be ordered by the Curate until such time as they have learned all that is here appointed for them to learn.

¶ And whensoever the Bishop shall give knowledge for children to be brought afore him to any convenient place for their confirmation, then shall the Curate of every parish either bring or send in writing the names of all those children of his parish which can say the Articles of their Faith, the Lord's Prayer, and the Ten Commandments; and also how many of them can answer to the other questions contained in this Catechism.

¶ And there shall none be admitted to the holy communion until such time as he be confirmed [*he can say the Catechism, and be confirmed, 1552.*]

[In the Books of Elizabeth, James I., Charles I., and in the Scotch Liturgy, there are no variations to be noticed from the Book of 1552.]





## APPENDIX.

### No. I.

THE word *Missa*, or *Mass*, is first found in St. Ambrose, Ep. 33, Lib. 5. *Ego* (says he to his sister Marcellina) *mansi in munere, Missam facere capi, dum offero captam, cognovi a populo Cartulum quemdam*, &c. But if that short epistle which is extant of Cornelius Bishop of Rome, to Lupicinus Bishop of Vienna, be genuine, the word *Missa* was then used in the middle of the third Age. *Scias* (says he) *quod publicè neque in cryptis notioribus Missas agere Christianis licet, ob edicta nempe Imperatorum Galli et Volusiani*. We read in the same St. Ambrose of the *Missarum Solemnia*; and two prayers *ad Missam præparantes*, to prepare persons to receive the *Missa* or the Sacrament. But in St. Ambrose, as we shall afterwards observe, the word *Missa* is otherwise used than in the modern Church of Rome. \* \* \* \*

The word *Missa* is used by the Latin Church in another sense than that which does obtain at this day among the Papists. For the ancient Latins said, *Ite Missa est* (as the Greeks used the word ἀφεσις) meaning thereby *Mission* or *Dismission*: as they used the word *Remissa* for *Remissio*. From hence it came to pass, that from this only and last act, they called the whole complication of actions in the Eucharist by the name of *Missa*. *Missa* is used for *Dismission* in the 84th Canon of the Fourth Council of Carthage, and in the first Canon of the Council of Valentia, in which mention is made of the *Missa Catechumenorum*; for as heretofore the Dismission was twofold, so the Service was likewise double, that which belonged to the Catechumens, and that which belonged to the Faithful. The Catechumen's *Missa* reached to the Offertory (who were obliged to depart before the Offering was made); the *Missa* of the Faithful beginning with the Offertory. For each of these offices followed immediately one after the other, but only that the Dismission of the Catechumens and Penitents came between them. \* \* \* \*

Alcuinus (as many other writers of the middle and lower ages of the Church) does, by the way, explain this word in a different manner; improperly indeed, but yet in a sound sense. "*Missa dicitur quasi*

*transmissio, eo quodd Preces et Oblationes fidelis populi per ministerium et orationem Sacerdotis ad Deum transmittatur.—Sive quod nos mittat ad Deum.*" But then they rather allude to the word, than express its genuine and true etymology. But the word *Missa*, as it is used at present among the Papists, for a *true and proper Sacrifice of Christ offered in every celebration for the Living and the Dead*, is never used among the ancients. And for this reason the name of *Missa* or *Mass* is rejected by the Church of England, which having exploded the opinion of the Sacrifice of the Mass, does disclaim the use of the word *Missa* in the Modern, though not in the Ancient sense. Indeed in the First Edition of the Common Prayer Book under Edward VI., the name of the *Mass* (as the Liturgy was then commonly called) was retained. But when men who were leavened with the doctrine of the Papists, detorted it to a wrong sense, it seemed good to the Bishops, that in the Second Edition of the Liturgy it should be omitted. In the mean time the word *Missa* or *Mass*, as it is used by the Ancient Fathers of the Latin Church, is not at all disallowed by our Churches, &c.—*Notes collected by Bishop Cosin.* (Nicholls.)

## No. II.—(1.)

"*Or immediately after.*" Rubric I. Books of K. Edward.

A great question there hath been of late about the alliance of this word *After*, and to what it should relate: one would have it applied to the *beginning of Morning Prayer*, and *videtur quod sic*, because the Latin Translator hath in this particular assumed the office of an Interpreter, rendering it, '*Immediatè post principium matutinarum precum.*' This notwithstanding, I approve rather of their sense, who make it relative to *Morning Prayer*, and suppose as if the structure were, *Immediately after Morning Prayer*, that is, when it is ended: and this, I take it, is plainly inferrible from the very scope of this Rubric; \* \* \* the design of which was that the Curate might have timely notice of the several persons offering themselves to the Communion. \* \* \* Now how could the Curate possibly confer with such notorious evil livers, or malicious persons, between the beginning of Morning Prayer (which employed him wholly) and the Communion, *unless there were some vacation allowed him between those two offices? And that such a convenient space was allotted to intervene, is evident by the practice of those times.* For the Morning Prayer and Communion

were not continued as one entire Service, but abrupt, broken off, and distinct, each office from the other, by these words, *Thus endeth the Order of Morning and Evening Prayer*. This was done that the Holy-day Service might be separated from the Weekly. Whether or not the congregation departed hence on Sundays and Holy-days after the end of Morning Prayer, and returned again to the Communion Service, I will not positively determine: I rather think not. *L'Estrange*, p. 162. Second Edit. Folio, 1690.

## No. II.—(2.)

“*Or immediately after.*” Rubric I. Books of K. Edward.

Whereupon is necessary to be inferred a certain distance of time between Morning Prayer and High Service. A Rule which is at this time duly observed in *York* and *Chichester*, but by negligence of Ministers, and carelessness of People, wholly omitted in other places.—*Supposed to be made from the Collections of Bp. Overall*. [Nicholls.]

## No. II.—(3.)

“*Or immediately after.*”

Call you this setting up a Consistory in the midst of Service? You might have seen, but that you will not, that here is nothing to be done in the *midst of Service* but in the *middle space of time between* both Services; when as the people are departed, and the Curate gone unto his house. This was the ancient practice of the Church of England. The Morning Prayer or *Mattens* to begin between Six and Seven; the *Second Service* or Communion Service not till nine or ten: which distribution still continues in the Cathedral Church of Winchester, in that of Southwell, and perhaps some others.—*Heylin's Antidotum Lincolnense*, p. 326, Ed. 1637.

## No. III.

At the last Review [1661.] the word ‘*Church*’ was generally speaking substituted for ‘*Congregation*’ when it could be done with propriety; for instance, in the Second Collect for *Good Friday*, in those for the *Fifth and Sixteenth Sundays after Trinity*, and in that for *St. Simon and St. Jude*. So also in the ‘*Thanksgiving for Deliverance from the Plague*.’ Dr. Cardwell also observes, “the change of the word ‘*Congregation*’ was thought so important with reference

to the Presbyterians, that in several passages where it was used in its popular sense, and '*Church*' was inappropriate, the word '*people*' was inserted instead of it to prevent the possibility of mistake. Even in the ancient preface it was thought necessary that the words '*Ministers of the Congregation*' should be altered to '*Ministers in the Congregation*,' to remove any the remotest presumption, that the expression might appear to give, in favour of the Presbyterian form of Church government."—*History of Conferences*, p. 381.

#### No. IV.—(1.)

In a Folio prayer Book (1634.) in the Bodleian, the following are amongst the marginal corrections of the Commencing Rubric in the hand-writing of Sancroft<sup>a</sup>:

For "Over-night or else in the Morning,"—"at least some time the day before."

"And provided that every Minister so repelling any (as is specified either in this or the next precedent Rubric) shall be obliged to give an account of the same, immediately after to the Ordinary."

For the fourth (which in the above Book was the same as in our present Book, except that '*the people kneeling*' is not there) is substituted:

"The Table always standing in the midst at the upper end of the Chancel (or of the Church, where a Chancel is wanting) and being at all times covered with a Carpet of Silk, shall also have at the Communion time a fair white linen cloth upon it, with Paten, Chalice, and other decent furniture, meet for the high mysteries there to be celebrated.

And the Priest standing at the North side (or end) of the Table, shall say the Lord's Prayer with the Collect following."

<sup>a</sup> In the year 1661 Mr. Sancroft was Chaplain to the Bp. of Durham (Cosin), under whose directions most probably the corrections were made in the above Book, which also contains very minute instructions to the Printer. (App. XII. 1.) "The copy itself," says Dr. Cardwell, "it may fairly be premised, was drawn up by Mr. Sancroft under the direction of Bishops Cosin and Wren, and was produced in the Convocation of the 21st of November, when the Committee, of which these Bishops were the leading members, seem to have reported that the preparations were already made, &c." Of these manuscript notes, which are founded upon the Scotch Liturgy, many were inserted, but the most material omitted in the New Book, as may be seen in the course of this Appendix. On the 8th of March following (1661-2.) Sancroft was appointed by the Upper house of Convocation to superintend the Printing of the P. B. In Kennett's Eccl. Regist. (p. 683.) it is said that "he was diligently useful, especially in helping to rectify the Kalendar and Rubric."

## No. IV.—(2.)

## CLERICAL VESTMENTS.

*Certain Notes for the more plain Explication and decent Ministration of things contained in this Book. [Prayer Book of 1549.]*

¶ And whensoever the Bishop shall celebrate the holy Communion in the Church, or execute any other public ministration, he shall have upon him beside his rochette, a surplice or albe, and a cope or vestment; and also his pastoral staff in his hand, or else borne or holden by his Chaplain.

[Omitted in the Books of 1552.]

*Part of a letter from ABP. CRANMER to MARTIN BUCER.*

“I pray you, that you would send unto me your judgment of these questions, expressed with as short brevity of words as you can.

Whether, without the offence of God, it may be lawful to the ministers of the Church of England to use those vestures which at these days they wear, and so are prescribed of the magistrate?

Whether he that shall affirm that it is unlawful, or shall refuse to wear this apparel, offendeth against God, for that he sayeth that thing to be unclean that God hath sanctified; and offendeth against the magistrate, for that he disturbeth the politic order?”—*From Lambeth the second of December. [1550.]*

[The following was Bucer's judgment:

1. “Qui jam ecclesiarum Anglicarum ministri sunt, eos sentio posse vestibus illis, quarum hodie usus est, uti cum gratia Dei.

2. “Mea est sententia, hausta, ut credo, ex divinis literis: eos, qui dicunt vestibus de quibus agitur quovis modo uti, etiam eo quem descripsi, nefas esse, ad minimum errare; et hoc eo, quod negant sanctificatis sancta esse omnia. Idem affirmo de iis, qui ex eadem causa vestibus illis nolunt uti.” But he added, “Cum constet hodie, vestes has esse occasionem aliis ad superstitionem, aliis ad perniciosam contentionem, præstare eas tollere.” His answer may be read at length in his *Scripta Anglica*, p. 681. And there is a letter to Hoper on the same subject, *ibid.* p. 705.]—*Archbishop Cranmer's Letters. Jenkins, Vol. i. p. 341.*

*An Act for the Uniformity of Common Prayer. Primo Eliz.*

XXV. Provided always, and be it Enacted, That such ornaments of the Church, and of the Ministers thereof, shall be retained, and be in use as were in the Church of England by the Authority of Parliament, in the second year of the reign of King Edward the Sixth, until other order shall be therein taken by the Authority of the Queen's Majesty, with the advice of her Commissioners, appointed and authorized under the great Seal of England for causes Ecclesiastical, or of the Metropolitan of this Realm: &c.

This clause as to Ornaments seems to be restrained to the person of Q. Elizabeth, and she making no alteration in them, they remained at her death the same as they were in the II. of Edw. VI. See the Rubrick immediately preceding the Morning Service in the Common Prayer Book, confirmed by 14 C. II. c. iv., where the Ornaments appointed for that Service, are enjoined as they were in the II. of Edw. VI. (*Quest.* If the ancient Ornaments and no other, ought not to be used at this Day?)—*Nicholls.*

“In all Cathedral and Collegiate Churches the holy Communion shall be administered &c., the principal Minister using a decent cope.” *Canon* 24. 1603.

#### No. V.

In the Fourth Rubric [1552.] which appoints the Table to be covered with a Linen Cloth only, and to stand in the Chancel or body of the Church where Morning and Evening Prayers are ordered to be said, somewhat is wanting to make it agree with the injunctions of Queen Elizabeth still in force, and the common practice in most Churches. And somewhat also is wanting, for a Direction, when and where to set the Bread and Wine for the Communion upon the Table.—*Bishop Cosin's Particulars to be considered.*

The following is the passage referred to in the Injunctions :—

“That the holy table in every church be decently made, and set in the place, where the altar stood, and there commonly covered, as thereto belongeth, and as shall be appointed by the visitors, and so to stand, saving when the communion of the sacrament is to be distributed; at which time the same shall be so placed in good sort within the chancel, as whereby the minister may be more conveniently heard of the communicants in his prayer and ministration, and the communicants also more conveniently, and in more number communicate with the said minister. And after the communion done, from time to time the same holy table to be placed where it stood before.”

“Which permission of removing the Table at Communion-times, is not so to be understood (as the most excellent K. Charles declared in the case of St. Gregory's) as if it were ever left to the discretion of the Parish, much less to the particular fancy of any humorous person; but to the judgment of the Ordinary, to whose function it doth properly belong to give direction in that point, both for the thing itself, or for the time, when and how long, as he may find cause.”—*Heylin's Q. Eliz.* p. 117. 1661. See also *Antid. Lincoln.* p. 62.

## No. VI.

*"And the Priest, standing at the North side of the Table, shall say the Lord's prayer."*

There was much ado about the posture of the Table, and the Priest's standing at it in King *Edward's* time; for in the *Second* year the Altar stood still in the usual place, and the Priest was appointed to stand before the midst of the Altar, with his face toward it, and this was confirmed by Act of Parliament. Notwithstanding which Act, there were so many exceptions taken, and opposition made against that order, (some standing at the West side of the Altar, with their faces turned towards the people, others at the East, others at the South, and others at the North,) that at last they agreed to set forth this rule in the *Fifth* of King Edward, instead of the former set forth in the *Second* year.—*Notes written in Bishop Cosin's own hand.*

## No VII.—(1.)

*Of the Altar or Communion Table.*

In King Edward's first Service Book, the word Altar was permitted to stand, as being the name that Christians for many Hundred Years had been acquainted withal. Therefore when there was such pulling down of Altars and setting up of Tables, at the beginning of Queen Elizabeth's reign, she was fain to make an Injunction to restrain such ungodly fury; (for which St. Chrysostom says, the Christians in his time would have stoned a man to death, that should have laid his hands on an Altar to destroy it, *Hom. liii. ad Pop. Antioch. Si quis vellet hoc Altare subruere, nonne illum lapidibus obrueretis?*) and appointed decent and comely Tables covered, to be set up again, in the same place where the Altars stood; thereby giving an interpretation of this clause in our Communion Service. For the word Table here stands not exclusively, as if it might not be called an Altar, but to shew the indifferency and liberty of the name; as of old it was called *Mensa Domini*, the one having reference to the *Participation*, the other to the *Oblation* of the Eucharist. There are who contend now it was the intent and purpose of our Church at this Reformation, to pull down and wholly extinguish the very name of an Altar; but all their reason being only the matter of fact, that Altars were then pulled down, and this place of the Liturgy, that here it is called a Table; we answer that the Matter of fact proves nothing, being

rather the zeal of the people, that were newly come out of the Tyranny that was used in Queen Mary's time. \* \* \* \*

But if this were not by order of the Church, or according to the intent and meaning of the Church and State at the Reformation, how came it to pass then, that from that day to this, the Altars have continued in the King's and Queen's households, after the same manner as they did before? They never dreamt there of setting up any Tables instead of them; and likewise in most Cathedral Churches, how was it that all things remained, as they did before, but only that the Court and Governor of those places—[*deletur linea*] and therefore were more likely to know the true intent and meaning of our Church, by letting the Altars stand as they had done before. And it will be worthy the noting that no Cathedral Church had any pulling down, removing, or changing the Altar into a Table, no more than in the Court; but in such places only where Deans and Bishops and Prelates were preferred, that suffered themselves more to be led by the fashions which they had seen at *Strasburg* in *Germany*, and *Geneva* in *France*, and *Zurick* in *Switzerland*, than by the orders of the Church of England established, and continued in her Majesty's Family; the likeliest to understand the meaning of Church and State of any other place. Therefore they that will not either endure we should have, or they who will not believe we have any Altar allowed and continued in our Church (howsoever as it is here, and as it is in most of the Fathers, sometimes called a Table) let them go to the King's Court, and to most of our Cathedral Churches, and enquire how long they have stood there, and kept that name only, as being indeed the most eminent, and the most usual among the Christians. —*Notes supposed to be made from the Collections of Bishop Overall by a Friend or Chaplain of his.*

#### No. VII.—(2.)

*Certain considerations to be set forth before the taking down of the Altars within the Diocese of London.*

*First*, The form of a Table shall more move the simple from the superstitious opinions of the *Popish Mass* &c.

*Item*, Whereas it is said, the *Book of Common Prayer* maketh mention of an Altar, wherefore it is not lawful to abolish that which that Book alloweth; to this it is thus answered: The Book of Common Prayer calleth the thing whereupon the Lord's Supper is



ministered, *indifferently* a Table, an Altar, or the Lord's Board, without prescription of any form thereof, either of a Table, or of an Altar. So that whether the Lord's board have the form of an Altar or a Table, the Book of Common Prayer calleth it both an Altar and a Table. For as it calleth an Altar whereupon the Lord's Supper is ministered a Table and the Lord's Board, so it calleth the Table where the Holy Communion is distributed with lauds and thanksgiving unto the Lord, an Altar, *for that there is offered the same Sacrifice of praise and thanksgiving*. And thus it appeareth, that here is nothing said or meant contrary to the Book of Common Prayer.—*The King's Letter to Nicholas Ridley, Bp. of London*. 1550. *Foxe's Eccl. Hist.* vol. ii. p. 1519.

## No. VII.—(3.)

The Sacrament of the Lord's Supper they [i. e. the First Reformers] called *the Sacrament of the Altar*, as appears plainly by the Statute, I. Edward VI., entitled "An Act against such as speak unreverently against the Sacrament of the Body and Blood of Christ, commonly called the *Sacrament of the Altar*." For which consult the body of the Act itself. Or, secondly, by Bishop Ridley, (one of the chief Compilers of the Common Prayer Book,) who doth not only call it the *Sacrament of the Altar*, affirming thus, "*that in the Sacrament of the Altar, is the natural Body and Blood of Christ,*" &c. but in his reply to an argument of the Bishop of Lincoln's, taken out of St. Cyril, he doth resolve it thus, viz. "*The word 'Altar' in the Scripture signifieth as well the Altar whereon the Jews were wont to offer their burnt Sacrifice, as the Table of the Lord's Supper; and that St. Cyril meaneth by this Word Altar, not the Jewish Altar, but the Table of the Lord*" &c. (*Acts and Mon.* part 3. p. 492. and 497.) Thirdly by Bishop Latimer, his fellow-martyr, who plainly grants "*that the Lord's Table may be called an Altar, and that the Doctors called it so in many places, though there be no propitiatory Sacrifice, but only Christ.*" (Part 2. p. 85.) Fourthly, by the several affirmations of John Lambert and John Philpot, two learned and religious men, whereof the one suffered death for religion under Henry VIII., the other in the fiery time of Queen Mary:—this Sacrament being called by both, "*the Sacrament of the Altar*" in their several times: for which consult the Acts and Monuments commonly called the Book of Martyrs.—*Heylin's Life and*

*Death of Abp. Laud*, p. 21. [See also the *Antidotum Lincolnense*, p. 87, 129, 130. *Sec. Ed.* 1637.]

No. VIII.—(1.)

*The Introits.*

The Introites were certain Psalms appointed for certain Days, and were at first devised as decent employments for the people, whilst the Priest was ascending up to the high Altar. They did somewhat resemble those Psalms of degrees appointed in the service of the Temple.—*L'Estrange's Alliance of Divine Offices*. p. 133. *Sec. Ed.* 1690.

No. VIII.—(2.)

The use of the Introit being so unexceptionable, and of so great antiquity in the Church, it is not easy to assign the reason, why the Reviewers of K. Edward's Book did lay it aside in the II. edition thereof. They were too wise and learned men to imagine that the French way of singing the Psalms translated into Metre, was more proper for a Church Service than the Prose translation. I think, at the time of this alteration, Mr. Sternhold had translated 37 of the Psalms, but that they were taken up by the people to be sung in public, I cannot find; or whether the Protector, having been motioned to from abroad, influenced the Bishops to leave out the Introits, to pave a way for Psalms translated in Metre; or whether the Bishops themselves designed to have the Introits translated into English Verse afterwards, that the people might join in singing them. Certain it is, upon whatever account they were laid aside, a very ancient and laudable Custom was parted with. In the Roman Service the old use of the Introit is perverted: for in the Missal, only the first Verse of the Psalm is repeated, which oftentimes contains nothing to the purpose. This fault was amended in the I. Book of K. Edward, where the whole Psalm is ordered to be read or sung, as it anciently was. [It stands just before the Collect for the Day, and is printed at length with "*Gloria Patri*."] \* \* \* In St. Ambrose's Office, it is called by the name of *Ingressus*; and in the Greek Liturgies we find the *Introit Hymn*.—*Nicholls in loco*.

## No. IX.—(1.)

*The Commandments.*

"Then shall the Minister rehearse distinctly, (that is, with pauses between every one,) all the Ten Commandments."

I do not find in any Liturgy, old or new, before this of the Fifth of Edward 6. [1552.] here continued, that the Jews' Decalogue was used in the Service of the Christian Church: But it seems that the Rehearsal of it in the beginning of the Communion, was appointed with the People's answers, and craving pardon and grace to observe them, *instead of Confession of Sins* always set in this place. It serves to actuate our repentance by calling to mind our offences by retail.—*Notes in Bishop Cosin's own hand.* [Nicholls.]

## No. IX.—(2.)

*The Commandments and Responses.*

That the propriety of such an introduction in the amended Liturgy of Edw. VI. was suggested by the work of Pollanus, appears almost certain from the circumstance of the Decalogue being there ordered to be read at the beginning of the Sunday Service, with the following Prayer after it; "Domine Deus, Pater Misericors, qui hoc Decalogo "per servum tuum Mosen nos legis tuæ justitiam docuisti, *dignare "cordibus nostris eam ita tuo Spiritu inscribere, ut, &c.*" words almost precisely corresponding with our concluding response, "Write all "these thy laws in our hearts, we beseech thee." That it could not be suggested by Calvin's publication, is beyond conjecture, because neither the reading of the Decalogue, nor the subsequent Prayer is there found.—*Dr. Lawrance's Bampton Lect.* 1804. *Notes on Sermon I.* p. 200.

[Pollanus was Superintendent of the Strangers who fled from Strasburgh on account of the 'Interim,' and were settled at Glastenbury. In the year 1550, he set forth the Strasburgh Liturgy in Latin. This Form differs in many respects from that of Geneva.—*See Strype's Eccl. Mem.* vol. ii. 242.]

## No. IX.—(3.)

In the *American Prayer Book* ratified by Convention in 1790, the following passage is added after the tenth Commandment and Response:

¶ Then the Minister may say,

Hear also what our Lord Jesus Christ saith.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: this is the first and great Command-

ment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

[And then instead of the two Collects for the King, is inserted,]

¶ *Let us pray.*

O Almighty Lord and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, &c.

[Then the Rubrics before the Offertory. In the Liturgy published by the Non-jurors in 1718, the above passage from St. Matthew is *substituted* for the Decalogue.]

No. X.—(1.)

*"Glory be to thee, O Lord."*

This Doxology is omitted in our Reformed Liturgy, not out of any particular disgust to it, but because our Church was studious of reducing her sacred Rites to a less onerous model. Antiquity did own it with an high regard, and it deserved no less. Τοῦ Διακόνου ἀνοίγειν μέλλοντος τὸ τοῦ εὐαγγελίου τετράθυρον, πάντες αὐτῷ ἀενάξομεν, ἡσυχίαν παρέχοντες, καὶ ἡνίκα τοῦ δρόμου τῆς ἀναγνώσεως ἄρξῃται, εὐθέως διανιστάμεθα διαφωνοῦντες, Δόξα σοι Κύριε. Chrysost. de Circo. *The Deacon going about to open the Gospel, consisting of four parts, we all fix our eyes upon him, as still as may be, and when he begins to read the Gospel (by declaring whence it is taken) we presently all rise up, acclaiming, Glory be to thee, O Lord.* Alcuin (*De divinis Officiis*) gives a satisfactory reason for it—Quasi dicat, Qui verba salutem conferentia mox audituri estis, laudate Dominum cujus beneficio hanc gratiam percipere meruistis. *Because you expect to hear the words of the Gospel which brings salvation to all true Believers, therefore praise that God who hath graciously dispensed to you so great a blessing.*—*L'Estrange*, p. 167. Ed. 1690.

No. X.—(2.)

The Custom of saying, "*Glory be to thee, O Lord,*" when the Minister was about to read the Holy Gospel, and of singing *Hallelujah*, or saying, "*Thanks be to God for his Holy Gospel,*" when he had concluded it, is as old as St. Chrysostom, but we have no authority for it in our present Liturgy. The first indeed was enjoined by King Edward's First Common Prayer Book, and so the Custom has

continued ever since; and I do not find how it came to be left out of the Rubric afterwards. It certainly could have nothing objected against it, and therefore it is restored in the *Scotch* Liturgy; which also ordereth, that when the Presbyter shall say, "*So endeth the Holy Gospel*," the People shall answer, "*Thanks be to thee, O Lord*." In our Common Prayer Book, the Priest has no direction to say, "*The Gospel is ended*," the reason of which some imagine to be, because it is still continued in the Creed that followeth.—*Wheatly*, Folio. 268.

## No. X.—(3.)

At the reading of the Gospel there is no posture appointed for the people, which gives many of them an occasion to refuse the posture of *standing*, as in all places and times it has been accustomed. This therefore it were requisite to be here added. Nor is there any other order, after the naming of the Gospel, for the people to say "*Glory be to thee, O Lord*," as has been likewise accustomed, and was specially ordered in King Edward's time, together with, "*Thanks be given to God*," at the end of the Gospel. For uniformity and advancement of our devotions herein, that order would be fitly here renewed.—*Bp. Cosin. Particulars to be considered.*

[The first directed at the last Review, but not the second.]

## No. X.—(4.)

At the *Nicene Creed* there is no posture of standing especially here appointed, by reason of which omission, many people refuse to stand, though at the other Creed of the Apostles they are appointed to do it, as here likewise they ought to do; and at *Athanasius' Creed* besides; for all which provision may be made in their several places.—*Bp. Cosin. Particulars to be considered.*

[Appointed at the last Review.]

## No. X.—(5.)

For the Rubric before the Creed, as it stood in the Book of 1552, the following is substituted in manuscript by Sancroft, in a Folio of 1634. [*Bodleian*. Arch. D.]

"Immediately after the Collects, the Priest or the Epistler appointed, shall turn to the people, and read the Epistle in the place assigned for it, beginning thus, The Epistle is written in the —"

Chapter of ——— and ending thus, Here endeth the Epistle. *And the Epistle ended, the Priest or the Gospeller appointed, shall read the Gospel, saying first, The holy Gospel is written in the ——— Chapter of ———: and the People all standing up, shall say, Glory be to thee, O Lord. And at the end of the Gospel, he that readeth it shall say, Here endeth the Holy Gospel, and the people shall answer, Thanks be to thee, O Lord. Then shall be said or sung this Creed, all still reverently standing up.*

## No. XI.

*"And then also, (if occasion be) shall notice be given of the Communion:"*

By another Rubric, just before the first Exhortation, this is supposed to be done after Sermon. For there it is ordered, that *"when the Minister giveth warning for the Celebration of the Holy Communion, (which he shall always do upon the Sunday, or some other Holyday immediately preceding) after the Sermon or Homily ended, he shall read the Exhortation following."* The occasion of this difference was the placing of this *Rubric of Directions* at the last Review before the Rubric concerning the Sermon or Homily. For by the Old Common Prayer Books, immediately after the Nicene Creed, the Sermon was ordered: and then after that, *"the Curate was to declare unto the people, whether there were any Holydays or Fasting days in the Week following, and earnestly to exhort them to remember the Poor, by reading one or more of the Sentences, as he thought most convenient by his Discretion."* This was the whole of that Rubric then. All the remaining part was added at the Restoration, as was also the Rubric above cited just before the Exhortation. Now it is plain by that Rubric, that the Warning to the Communion was intended to be given *after* the Sermon; and therefore I imagine that there was no design to *change the places* of the two here, but only to add some other directions concerning the proclaiming or publishing things in the Church; and that consequently the placing of them in the order they now stand, was owing to the Printer's, or some other, mistake. However they may still be both complied with, viz. by giving warning in this place, that there will be a Communion on such a day, and then reading the Exhortation after Sermon.—*Wheatly. Folio. 270.*

## No. XII.—(1.)

*Offertory.*

In the marginal alterations of the Prayer Book by Sancroft, [*Bodleian. Arch. D.*] the Sentences of the Offertory are added to, and also transposed, as follows:—

Matt. v., Matt. vi., Matt. vii., Matt. vii., 1 Tim. vi., 1 Tim. vi., Heb. vi., Heb. xiii., Gen. iv. 3, Exod. xxv. 2, Deut. xvi. 17, Psalm xcvi. 7, Mark xii., 1 Cor. ix., 1 Cor. ix., 1 Cor. ix., 2 Cor. ix., Galat. vi., Galat. vi., Luke xix., 1 John iii., Psalm xli., Prov. xix., Tobit iv., Tobit iv., 1 Chron. xxix.

The two passages from Tobit, though numbered, are struck out: and in the Margin is this Direction to the Printer;

“Print the first 13 of these sentences at a distance from the six following, and those six at a distance from the four next, and the last (being the 26.) in a distance by itself.”

[See note, page 142.]

## No. XII.—(2.)

In the New Communion Office of the Church of Scotland, [1765,] the following is inserted immediately before the Offertory:

¶ *Then the Presbyter or Deacon shall say,*

Let us present our offerings to the Lord with reverence and godly fear.

¶ *Then the Presbyter shall begin the Offertory, saying one or more of these sentences following, as he thinketh most convenient by his discretion, according to the length or shortness of the time that the people are offering.*

[Sentences the same as in the Scotch Book of 1637, except the fourth, which is reserved for a form of presentation before the Lord, as soon as the Oblations have been delivered to the Presbyter.]

¶ *While the Presbyter distinctly pronounceth some or all of these sentences for the Offertory, the Deacon, or (if no such be present) some other fit person, shall receive the devotions of the people there present, in a basin provided for that purpose. And when all have offered, he shall reverently bring the said basin, with all the oblations therein, and deliver it to the Presbyter; who shall humbly present it before the Lord, and set it upon the holy table, saying,*

Blessed be thou, O Lord God, for ever and ever: Thine, O Lord, is the greatness, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine: thine is the

kingdom, O Lord, and thou art exalted as head above all; both riches and honour come of thee, and of thine own do we give unto thee. Amen.

[“1 Chron. xxix. 10. is not inserted in its order, being reserved for a particular place, where it is introduced with peculiar propriety.”—*Bp. Horsey's Collation of Offices.*]

#### No. XIII.—(1.)

“*The Churchwardens or some other.*”

The ancient mode was an exact pursuance of the text delivered by our Saviour, *Matth. v. 23.*, which implieth that the gifts *should be brought* to the Altar: there were they presented by the People, and there received by the Priest. Gregory Nazianzen (*in Laud. Basilii*) sets it down very expressly, speaking of *Valens* the Emperor's offering, ἐπεὶ τὰ δῶρα τῇ θείᾳ τραπέζῃ προσευγκείν ἔδει, ὃν αὐτοῦργός ἦν, συνελάβετο οὐδεὶς, ὥσπερ ἦν ἔθος, i. e. *when the time was come for him to bring his gifts to the holy Table, which he was to do himself, none would, as the custom was, receive them.* The like hath *Theodoret* concerning *Theodosius*, but not so full; and more conformable to this usage was the order in the beginning of the Reformation, by which the Parishioners were enjoined themselves to *put their alms into the poor man's chest*, which then was placed near the High Altar. Bishop Andrews faulteth the Church-Wardens going up and down to receive the Alms: *Sapit hæc collectio per singula capita Genevensis morem; This collecting Alms by the poll savours of the Geneva mode;* whence it is that the *Scottish Rubric* was rectified in this particular, as in others, conformable to his Notes.—*L' Estrange*. Fol. p. 179.

#### No. XIII.—(2.)

“*Offering days appointed.*” II. B. of King Edward.

Anciently offering days appointed were, *Qualibet dies Dominica, et alii dies festi solennes, quorum vigilia jejunantur; every Lord's day, and all high festivals, whose Eves were fasted.* Such were those solemn days called lately in the Court *Collar days*, because then the Knights of the Garter attended the King in their St. George's Collars, when the fashion was for the King and his Nobles to offer. But these are not the offering days intended by this Rubric, but those mentioned in the Statute 27. H. 8. cap. 12. viz., the Feasts of Easter, of the Nativity of St. John Baptist, the Feast of St. Michael



the Archangel, and the Nativity of our Lord. \* \* Which Statute also helpeth us to understand the import of *accustomed offerings*, for it commandeth all Citizens and Inhabitants of London to *pay their tithes* at the Feasts above specified. \* \* \* If to any the word *offerings* may seem to import other dues, excluding tithes, farther satisfaction may be given them from the Latin Translation ratified by Authority 20. *Eliz.* which in this Rubric rendereth them by *Oblations and Tithes*, clearly implying that *Tithes* were comprehended therein.—*L'Estrange*. Fol. p. 180.

## No. XIV.—(1.)

“And when there is a Communion, the Priest shall then place upon the Table so much Bread and wine,” &c. *Rubric before the Prayer for Christ's Church.*

[“And if there be a Communion, the Priest shall then *offer up* and place upon the Table so much Bread and Wine, as he shall think sufficient.—*Sancroft's Marginal corrections*, Fol. Pr. Book 1634, Bodleian.]

In the first Common Prayer-Book of K. Edward VI. the Priest himself was ordered in this place to set both the Bread and Wine upon the Altar. But at the Review in 1551, this and several other such ancient usages were thown out, I suppose, at the instance of Bucer and Martyr; after which the Scotch Liturgy was the first in which we find it restored: But there the Presbyter is directed to *offer up and place the bread and wine prepared for the Sacrament upon the Lord's Table, that it may be ready for that Service.* And Mr. Mede, having observed our own Liturgy to be defective in this particular was probably the occasion, that in the Review of it after the Restoration, this primitive practice was restored.”—*Wheatly*. Folio, p. 276.

Mr. Mede's sentiments respecting this Oblation may be seen in the following passage:—

“If all this be so, how is not our celebration of the Eucharist defective, where *no such oblation* is used? I answer, this concerns not us alone, but all the Churches of the West of the Roman Communion, who, as in other things they have depraved this mystery, and swerved from the primitive pattern thereof, so have they for many ages disused this *oblation of Bread and Wine*, and brought in, in lieu thereof, a *real and hypostatical oblation of Christ himself*. *This blasphemous oblation we have taken away, and justly, but not reduced*

again that express and formal use of the other. Howsoever, though we do it not with a set ceremony and form of words: yet in deed and effect we do it, so often as we set the bread and wine upon the Holy Table, for whatsoever we set upon God's Table is, *ipso facto*, dedicated and offered unto him according to that of our Saviour, (Matth. xxiii. 19.) '*the Altar sanctifies the gift*,' that is, consecrates it to God and appropriates it to his use. In which respect it were much to be wished, that this were more solemnly done than is usual; namely, *not until the time of administration, in the name and sight of the whole congregation standing up, and shewing some sign of due and lowly reverence.*"—*Christian Sacrifice*, p. 477. Folio. 1664.

No. XIV.—(2.)

*The Mixture.*

It must be confessed, that the Mixture has, in all ages, been the general practice, and for that reason was enjoined, as has been noted above, to be continued in our own Church by the first Reformers. And though in the next Review the Order for it was omitted, yet the practice of it was continued in the King's Chapel, all the time that Bishop Andrews was Dean of it. How it came to be neglected in that Review, I have not yet been able to discover. I am apt to suspect that it was thrown out upon some objection of *Calvin* or *Bucer*. \* \* But whatever may have been the cause of laying it aside; since there is no reason to believe it essential, and since every Church has liberty to determine for herself in things non-essential; it must be an argument sure of a very indiscreet and over-hasty zeal to urge the omission of it, as a ground for separation\*.—*Wheatly*. Fol. 280.

2. In the Roman Missal, as soon as the Offertory is said, and the

\* The Mixture was one of the four points agitated amongst the Non-juring Clergy of England and Scotland, in the early part of the last century, some of them regarding it as essential, others being entirely opposed to this view of the question, and unwilling to depart from the authorized Prayer Book, others again seeking peace, and desirous to mediate between the conflicting parties. At the head of the *Usagers*, as they were called, i. e. those who resolutely declared for restoring the Ancient Mixture, the Invocation, Oblation and Prayers for the Dead, were Dr. Collier and Dr. Brett: the *Non-usagers* were represented by Mr. Spinckes, &c. The controversy, which assumed a serious aspect upon the death of Dr. Hickee in 1715, may be found in a series of Pamphlets entitled, I. '*Reasons for restoring some prayers and Directions, as they stand in the Communion Service of the first Engl. Reformed Liturgy.*' [Collier.] 2. *No Reason for restoring &c.* 3. *A Defence of the Reasons for restoring, &c.* [Collier.] 4. *A Vindication of the Reasons and defence, &c.* [Collier] against '*No sufficient Reason, &c.*' In the year 1718 a Communion Service was printed embodying the above usages, and otherwise ap-

Priest has put the bread upon the paten and the wine into the cup, he is ordered to pour a little pure water into the cup also. \* \* \* \*  
 And I do not remember to have met with any other, besides the Armenians, that excluded water from the Eucharistical cup, till Calvin and his followers began the practice at Geneva, by whose interest the water was also excluded from the Sacramental cup in the English Liturgies.—*Brett's Dissertation on the Ancient Liturgies*. p. 194. New Ed.

3. It is certain three of the Evangelists do intimate, that the Cup offered by Christ was wine, or the fruit of the vine; and since the Scripture makes no mention of water, I hope all learned, charitable Christians will judge favourably of the Church of England for using none. And on the other side, we of the Church of England ought by no means to censure others, who put water into the cup, for they have the consent of the Church Catholic of all ages with them in this particular.—*Johnson's Unbloody Sacrifice*, part II. p. 58.

4. It is probable that the Cup which our Saviour blessed at the last Supper, contained water as well as wine, since it appears that it was generally the practice of the Jews to mix the Paschal cup, which our Saviour used in instituting the Sacrament of his blood. It has, however, been long decided by theologians, that the mixture of water is not *essential to the validity* of the Sacrament. Bona, presbyter cardinal of Rome, refers to Bernard as speaking of some persons who thought that water was essential; "but," he adds, "the judgment of theologians is certain, that consecration is valid, even if water be omitted, though he who omits it is guilty of a serious offence."—*Origines Liturgicæ*, Chap. iv. Sect. 9.

#### No. XIV.—(3.)

##### "*Alms and Oblations.*"

"If you observe the time when this Bread and Wine is ordered to be placed upon God's table, which is immediately after the Alms of the people have been received for the Poor, you will see that it is intended by our Church to be a thankful Oblation to God of the fruits of the earth. And accordingly all that are there present, when they behold the Priest thus preparing the Bread and Wine for Consecration

proaching very closely to the Ancient Liturgies. The material variations of this work may be found in the present Appendix. For a short but interesting account of the controversy, see Skinner's *Ecccl. Hist. of Scotland*, Letter lvii.

to an higher Mystery, should secretly lift up their souls to God in hearty Thanksgiving, and offer him the Sacrifice of praise for these and all other such benefits : desiring him to accept of these gifts, as a small token, that they hold all they have of him, as the great Lord of the world. And so we are taught to do in that Prayer which immediately follows in our Liturgy, for the *whole state of Christ's Church*, and wherein we humbly beseech him to accept not only our Alms, but also our *Oblations*. *These are things distinct* : and the former (Alms) signifying that which was given for the relief of the poor ; the latter (Oblations) can signify nothing else, but (according to the style of the ancient Church) this Bread and Wine presented to God, in a thankful remembrance of our food, both dry and liquid, (as *Justin Martyr* speaks) which he the Creator of the world, hath made and given unto us. But above all we must be sure to offer our devoutest acknowledgments for that gift of gifts, the Son of God dying for us : without which thanksgiving, to speak the truth, we do not that which Christ commanded, and so cannot hope for the blessing he hath promised."—*Dr. Patrick's Christian Sacrifice*, p. 77. Ed. 1687.

## XIV.—(4.)

I must needs say that those *species* set apart for the celebration of the Eucharist, are as properly to be called sacrifices of that nature which the Eucharist is of, (to wit, commemorative and representative,) as the same are to be counted figurative under the Law, from the time that they were deputed to that use. This then is the *first act of Oblation* by the Church, that is by any Christian that consecrates his goods, not at large, to the service of God, but peculiarly to the service of God by sacrifice, in regard whereof the elements of the Eucharist, before they be consecrated, are truly counted Oblations or Sacrifices. \* \* \* The Offertory which the Church of England prescribeth, if it signify any thing, signifieth the dedication of that which is offered, as at large to the necessities of the Church, so in particular to the celebration of the Eucharist then and there.—*Thorndike*, Epilogue, Book iii. p. 41. Fol. 1659.

## XIV.—(5.)

In the alterations made in the Office for administering the Lord's Supper, in King Edward the sixth's Service Book, that Rubric was left out, which commanded the Minister "*to set the bread and wine*

*upon the Altar,"* as an Offering. But this Rubric was restored, in the Office for the Church of Scotland, and likewise in the Office of the Holy Communion of our present Liturgy, established by the Act of Uniformity after the Restoration, with an intention undoubtedly to oblige the Priest to place the Elements as an offering, with reverence upon the Lord's table. But as the disuse of this practice had taken deep root from the fifth year of King Edward VI, when the first Service Book was altered, *and helped to obliterate the notion of the Christian Sacrifice in the minds both of Priests and people*; so this restored Rubric, *to the great reproach of the Clergy, was almost never since observed*, in Cathedral or parochial Churches.—*Bp. Hickes' Preface to the Christian Priesthood Asserted*, p. 52.

## XIV.—(6.)

I can see no reason to doubt, but that as the Bread and Wine are by the Rubric ordered to be placed on the table put before the Prayer "*for the whole state of Christ's Church*," so these words, "*accept our oblations*," are to be referred to the Bread and Wine just before placed on the table. And what confirms me in this opinion is, that the Rubric and those words were inserted at the same time and by the same hands, &c. And lest any should apply the word Oblations to the offerings due to the minister, the Rubric relating to these offerings, which formerly stood just before this Prayer, is now put after the whole Communion Office.—*Propitiatory Oblation in the Holy Eucharist*, [Johnson.]

## No. XIV.—(7.)

The following is in the handwriting of Dr. Brian Duppa, in a Folio Book of 1639, *Bodleian*, [Arch. D.]

"In the primitive Church the Offertory was a considerable part in the administering and receiving the Sacrament; and was for a double end, the one in relation to the Sacrament, in the offering of Bread and Wine, the other for the use of the poor. And these Oblations were called a sacrifice."

[Of the other notes in this Book, one is on the Commandments, and somewhat similar to No. IX.—(1.) Another inserts after "Bishops, Pastors, and Curates," "*to glorify thy name in their sufferings*." The few remaining are such as the following; "*Lift up your hearts*. Habentur ista in libro Sacramentorum Gregorii."]

## No. XIV.—(8.)

*Then shall the Priest take so much bread and wine, &c., and putting the wine into the chalice, or else into some fair and convenient cup, prepared for that use, putting thereto, in the view of the people, a little pure and clean water: and then setting both the Bread and the Cup upon the Altar, he shall turn to the people, and say :*

Let us pray.

O Almighty God who hast created us, and placed us in this ministry by the power of thy Holy Spirit; may it please thee, O Lord, as we are ministers of the New Testament, and dispensers of thy holy mysteries, to receive us who are approaching thy holy Altar, according to the multitude of thy mercies, that we may be worthy to offer unto thee this reasonable and unbloody Sacrifice for our sins, and the sins of the people. Receive it, O God, as a sweet smelling savour, and send down the grace of thy Holy Spirit upon us. And as thou didst accept this worship and service from thy holy Apostles: so of thy goodness, O Lord, vouchsafe to receive these offerings from the hands of us sinners, that being made worthy to minister at thy holy Altar without blame, we may have the reward of good and faithful servants, at that great and terrible day of account and just retribution; through our Lord Jesus Christ thy Son, &c.—*A Communion office taken partly from Primitive Liturgies, and partly from the first English Reformed Prayer Book. London, 1718.*

## No. XV.—(1.)

*“Let us pray for the whole state of Christ’s Church militant here in earth.”*

These words ‘*militant here in earth,*’ were added to exclude the Prayers that were used in the ancient Liturgies, and in the former Edition of this Liturgy, 2 Edw. 6. for them that have been before us and are now dead: but *for the rest*, all the form of it is most ancient and Apostolical. Next the Apostle (*who wills Supplications and Prayers and Thanksgivings to be made for all men, especially for kings and such as be in authority, that we may lead a quiet and peaceable life in all godliness and honesty*, which is the sum and subject of this whole prayer) we find in the Constitutions of the Apostles, (which was a Book made to declare the customs of the Church before Constantine’s time) this Prayer at large, &c.—*Notes in Bishop Cosin’s own hand-writing.*

2. In the Prayer for the Church Militant there are some turns of expression which appear to have been borrowed from Abp. Herman's '*Simplex ac pia deliberatio*,' a short notice of which may be found in the Preface.

*De Cæna Domini.*

"Omnipotens sempiterne Deus, qui per dilectum Filium tuum Dominum nostrum Jesum Christum, et ejus Apostolos mandâsti, ut coram te in nomine ipsius conveniamus \* \* Oramus itaque te pro Ecclesiis tuis \* \* pro servis tuis, administris gubernationis civilis pro clementissimo Imperatore, et Rege nostro, pro aliis Regibus, Principibus et Magistratibus omnibus. Singulariter autem te rogamus pro reverendissimo Archiepiscopo \* \* pro omnibus hominibus, \* \* pro omnibus his, quos cruce et afflictione aliquâ castigas et ad patientiam exerces, egestate, exilio, vinculis, infamiâ, morbis aliisque calamitatibus et infortuniis. Postremò oramus te, æterne Deus Pater cœlestis, pro nobis qui hic in conspectu tuo, ad tuum verbum, orationem et Sacramenta convenimus &c."

[In other respects the above Prayer differs considerably from the English form. It is much longer, contains no commemoration of the dead, and concludes with a paraphrase of the Lord's Prayer. The 'General Confession' and the 'Sentences' are almost the only other passages of the *Communion Service* in which the above books correspond with each other without being directly traceable to the primitive Liturgies.]

No. XV.—(2.)

*And to give thanks for all men.* Book of 1552.

The Preface of *giving thanks for all men*, when in the process of the Prayer there is no thanksgiving for any man, was interpreted a slip in the Supervisors of the Liturgy, who should either have expunged it, or added some such clause as the *Scotch* Liturgy exhibiteth, as eucharistical for the Saints departed in the faith. *L'Estrange's Alliance*, p. 180.

Understanding by Thanksgiving the Action of celebrating the Eucharist. But from hence the Ancient Church, and the First Service Book of Edw. 6. enlarged the sense of *all men* to comprise the Dead as well as the Living. \* \* \* \* But how *Thanks for all men* should stand here as a Preface, and then no thanks given for any men in the

Process, or end of the Prayer, nor no Eucharist follow, (as upon Holidays, when there is no Communion, none doth) I confess I cannot understand. The truth is, these words were forgotten to be stricken out of the Preface, when in the process of this Prayer they struck out the Thanksgiving and Commemoration of the Apostles and Saints before us.—*Notes in Bp. Cosin's own hand-writing.*

[The Thanksgiving portion of the Prayer, having been omitted in the Book of 1552, was partially restored at the review in 1661. See the Tabular View.]

### No. XV.—(3.)

#### *Prayer for the Dead.* 1549.

In hac precatone commendantur defuncti Deo, qui hinc a nobis migrarunt cum signo fidei, et nunc quiescunt in somno pacis, et oratur Deus ut his suam misericordiam et æternam pacem concedat, &c. Scio esse *pervetustam* hanc precandi pro piè defunctis consuetudinem &c. Attamen nostrum esse tanto anteferre omni humanæ auctoritati divinam, quanto Deus omni homine major est: &c. Jam orare pro defunctis nullæ docent Scripturæ sive verbo sive exemplo. Certumque est illud verbum Domini, eos qui ipsum audierint; atque crediderint ei qui ipsum misit, habere vitam æternam, nec venire in judicium, sed transivisse de morte ad vitam æternam, *Joh. 5.* Atqui cum oratur pro defunctis, ut Dominus illis concedat suam misericordiam atque æternam pacem, nemo ex vulgo non putat eo significari, defunctos istam adhuc pacem, atque ideo plenam Dei misericordiam, quâ peccata ille suis condonat, desiderare, nostrisque etiam precibus primùm esse illis impetrandum. Huic errori non est danda ulla occasio: maximè cum sciamus quantum mare plusquam ethnicarum superstitionum &c. quantasque pestes veræ religioni Satan per Antichristos suos hâc falsâ persuasionem inundârit &c. *His itaque de causis optârim ego commendationem defunctorum* et precem pro æternâ eorum pace, *prætermitti*: et in locum hujus commendationis et precatonis, preci præcedenti quâ oratur concedi nobis exempla Divorum eorumque in fide constantiam atque præceptorum Dei observantiam sequi, ista subjici: “Quomodo unâ cum his et omnibus qui ad te nos hinc in fide nominis tui præcesserunt, possimus in adventu Filii tui gloriosè prodire ad resurrectionem vitæ atque collocari ad dextram Filii tui, et audire lætam illam vocem ‘*Venite benedicti* &c.’” Nolim in voce illâ—somno pacis—dare occasionem placendi sibi iis qui affirmant, defunctos



in Domino dormire etiam animis usque ad extremum Diem.—*Bucer. Script. Anglic.* 467.

[A Review of Bucer's Censure may be found in Collier's *Ecc. Hist.*, Part II. Book 4.]

No. XV.—(4.)

*The Order of the Prayer for the Church Militant.*

This Prayer, according to the primitive mode, was made after the *latter* Consecration; for the Sacramental Elements were twice consecrated: *first*, when they were in the general mass of all Oblations, which were consecrated at large by thanksgiving to God for all those benefits, and invocation of his blessing upon them as they were provided for bodily refreshment: and *again*, when they were separated from the residue, and by a particular Benediction deputed for the symbols of the Eucharist, which being thus consecrated, “ἐπὶ τῆς θυσίας ἐκείνης τοῦ ἱλασμοῦ παρακαλοῦμεν τὸν Θεόν,” says Cyril, “we invoke God over that propitiatory host for the common peace &c.” And what he calleth, παρακαλοῦμεν, *we entreat*, others usually say, προσφέρομεν, *we offer unto thee*. All intending thereby that they offered up their prayers to God for those particulars, by and through the Intercession of Jesus Christ, represented in the signs of that holy Mystery: certainly an edifying and an innocent rite. But the Church of Rome foisting in, under the disguise of this excellent custom, private Masses, and in them a pretence of Christ *really* not *mystically* sacrificed, our Reformers endeavouring to amove all occasion of abetting that wicked practice, transposed and inverted the order of this Prayer to the place you see. [i. e. *before the Consecration*.]—*L'Estrange's Alliance*, p. 183. See also XV. 6.

No. XV.—(5.)

In Mr. Sancroft's Prayer Book, [Bodleian], amongst other passages “*left for censure*” the following occurs respecting the Prayer for Christ's Church, and Rubric immediately preceding:

“*And if there be a Communion the Priest shall then offer up and place upon the Table so much Bread and Wine as he shall think sufficient:*

*After which done the Priest shall say,*

“*Let us offer up our Prayers and Praises for the good Estate of Christ's Catholic Church.*

*And here the people shall kneel.*

In the Prayer itself the words, '*And Oblations,*' inserted after '*Alms.*' Instead of the clause, "*And specially to this congregation here present,*" we find "*here assembled in thy name to celebrate the commemoration of the most precious Death and Sacrifice of thy Son and our Saviour Jesus Christ :*" and after the words *Sickness or any other Adversity,*" is the following addition : "*And we also bless thy holy name, for all those thy Servants, who having finished their course in faith, do now rest from their labours. And we yield unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy Saints, &c.*"—[as in the Scotch Liturgy 1637.]

No. XV.—(6.)

In the '*New Communion Service*' of the Nonjurors, published in 1718, the Prayer for the whole state of Christ's Church is in substance the same as that in the First Book of K. Edward, but it occurs *after* the Prayers of Consecration and Oblation, and is followed immediately by the Lord's Prayer. The subjoined passage, however, exhibits a *transposition* peculiar to this Book, and one or two other variations.

"Give grace, O heavenly Father, to *all Bishops and Curates*, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. We beseech thee also to save and defend all *Christian Kings, princes and governors*, and especially thy Servant our King &c. And to all thy people give thy heavenly grace, that with meek heart and due reverence &c. And we commend especially unto thy merciful goodness this congregation, which is here assembled in thy name to celebrate the commemoration of the most glorious death of thy Son. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity; <sup>• This is to be said, when any desire the prayers of the congregation.</sup> [*especially those for whom our prayers are desired.*] And here we do give unto thee most high praise &c."

[The *American Prayer Books* of 1785, and 1790, follow the English Book of 1662 in the above Prayer, both as to its order in the Service, and its wording, except in the following passages: "We beseech thee also to direct and dispose the hearts of all Christian Rulers, [1790] especially the Rulers and Governors of these States," [1785.] "Give grace, O heavenly Father, to all Bishops and other *Pastors*;" [1785] "to all Bishops and other *Ministers.*" [1790.]

## No. XV.—(7.)

*Bidding Forms.*

There is a close affinity between this prayer for the "*Whole state of Christ's Church, &c.*" and the "*Forms of bidding the Common Prayers,*" preserved amongst the Records of our Church. Similar prayers were in use in primitive times. [*Bingham, lib. xv., chap. 1.*] *L'Estrange* has observed, that "before the Reformation the people were exhorted to join in Prayers, according to certain heads, dictated to them by the Minister in the English tongue, observing the method and materials of the then prayer for all states, so that of all the Service then used, this only could properly be called Common Prayer, as being the only form wherein the whole congregation did join in consort."

As to that part of the *Bidding Form* which related to departed souls, the following variations are to be found :

Before the Reformation and during the reign of Henry the 8th.

"Ye shall pray for all Christian souls, &c., for all the souls we be bound to pray for: and for all the souls that be in the pains of Purgatory, there abiding the mercy of Almighty God, and in especial for them that have most need and least help, that God of his infinite mercy lessen and minish their pains by the means of our Prayers, and bring them to his everlasting bliss in Heaven."—*Burnet, part II., Records, 8.*

"Ye shall pray for the souls that be departed, abiding the mercy of Almighty God, that it may please him, the rather at the contemplation of our Prayers, to grant them the fruition of his presence."—

[Other similar forms may be found in *L'Estrange*, p. 171, 1690, and in *Collier's Records*, No. 54.]

In the reign of Edward the VIth.

"Ye shall pray for all them that be departed out of this world in the faith of Christ, that they with us, and we with them, at the day of judgment, may rest both body and soul, with Abraham, Isaac, and Jacob in the kingdom of Heaven."—*Injunctions, 1547.*

In the reign of Q. Elizabeth.

"Let us praise God for all those that are departed out of this life in the faith of Christ, and pray unto God, that we may have grace for

to direct our lives after their good example, that after this life, we with them may be made partakers of the glorious resurrection in the life everlasting."—*Injunctions*, 1559.

[The same almost verbatim in Canon 55.]

No. XV.—(8.)

*Prayers for the Dead from the Burial Service of the Book of 1549.*

When the Priest casts earth upon the corpse, he says,

'I commend thy soul to God the Father Almighty, and thy body to the ground,' &c.

And the next prayer begins thus :

'We commend into thy hands of mercy, most merciful Father, the soul of this our brother departed: . . . that when the judgment shall come, which thou hast committed to thy well beloved Son, both this our brother and we may be found acceptable in thy sight, and receive thy blessing,' &c.

The next prayer stands thus :

'Almighty God, we give thee hearty thanks for this thy servant, whom thou hast delivered from the miseries of this wretched world, from the body of death and all temptation; and as we trust, hast brought his soul, which he committed into thy holy hands, into sure consolation and rest. Grant, we beseech thee, that at the day of judgment, his soul and all the souls of thy elect, departed out of this life, may with us and we with them fully receive thy promises, and be made perfect altogether, through the glorious resurrection of thy Son, Jesus Christ our Lord.'

After the Lesson,—'Lord have mercy upon us,' &c.—and the Lord's Prayer, the Priest says,

'Enter not, O Lord, into judgment with thy servant :

'*Answer.* For in thy sight no living creature shall be justified.

'*Priest.* From the gates of hell,

'*Answer.* Deliver their souls, O Lord.

'*Priest.* I believe to see the goodness of the Lord.

'*Answer.* In the land of the living.

'*Priest.* O Lord, graciously hear my prayer,

'*Answer.* And let my cry come unto Thee.'

Let us pray.

'O Lord, with whom do live the spirits of them that be dead, and in whom the souls of them that be elected, after they be delivered from the burden of the flesh, be in joy and felicity: grant unto this thy servant, that the sins which he committed in this world be not imputed unto him, but that he, escaping the gates of hell, and pains of eternal darkness, may ever dwell in the region of light, with Abraham, Isaac, and Jacob, in the place where is no weeping, sorrow, nor heaviness; and when that dreadful day of the general resurrection shall come, make him to

rise also with the just and righteous, and receive this body again to glory, then made pure and incorruptible. Set him 'on the right hand of thy Son Jesus Christ, among thy holy and elect, that then he may hear with them these most sweet and comfortable words, Come to me, ye blessed,' &c. . . .

## No. XV.—(9.)

*The Book of Elizabeth, 1559.*

“By the questions put, it is not improbable,” says Collier, “that the Secretary (Sir W. Cecyl) and it may be the Queen, were not unwilling the *First Service Book* should be laid before the Parliament. But this motion, if made, was overruled by Guest and the other divines.”—*Part II. Book VI.*

## OF PRAYING FOR THE DEAD IN THE COMMUNION.

That praying for the dead is not now used in the communion, because it doth seem to make for the sacrifice of the dead. And also because (as it was used in the first book,) it makes some of the faithful to be in heaven, and to need no mercy; and some of them to be in another place, and to lack help and mercy. As though they were not all alike redeemed, and brought to heaven by Christ's merits: but some deserved it (as it is said of martyrs,) and some, for lack of such perfectness, were in purgatory, (as it is spoken of the meaner sort.) But thus to pray for the dead in the communion was not used in Christ and his Apostles time, nor in Justin's time; &c.

*Guest to Sir William Cecyl, the queen's secretary, concerning the Service-Book, newly prepared for the parliament to be confirmed; &c.*

## No. XV.—(10.)

“I will not here allege, that the Church of England teacheth to pray for the dead, where the Litany prays for deliverance ‘*in the hour of death and in the day of judgment*;

Or, when we pray after the Communion, that ‘*by the merits and death of Christ, and through faith in his blood, we and all the whole Church may obtain remission of our sins, and all other benefits of his passion*. But it is manifest, that in the Service appointed in the time of Edw. VI. prayer is made for the dead both before the Communion, and at the Burial to the same purpose as I maintain. It is manifest also that it was changed in Queen Elizabeth's time to content the Puritans, who now it appears, could not be content with less than breaking of the Church in pieces. And therefore since unity hath not been obtained by parting with the Law of the Catholic Church, in mine opinion, for the love of it I continue

the resolution to bound Reformation by the rule of the Catholic Church. Allowing that it may be *matter of Reformation, to restore the prayers which are made for the dead, to the original sense of the whole Church*, but maintaining that to take away *all* Prayer for the dead, is not paring off abuses, but cutting to the quick."—*Thorndike's Epilogue*, p. 337. Ed. 1659.

No. XV.—(11.)

The Author of the *Origines Liturgicæ* having noticed the antiquity of Prayers for the dead proceeds to observe,—

"These facts being certain, it becomes a matter of some interest and importance to ascertain the reasons which justified the omission of these Prayers in the Liturgy of the English Church for the first time in the reign of King Edward VI. Some persons will perhaps say that this sort of prayer is unscriptural; that it infers either the Romish doctrine of purgatory, or something else which is contrary to the revealed will of God, or the nature of things. But when we reflect that the great divines of the English Church have not taken this ground, and that the Church of England herself has never formally condemned Prayers for the Dead, but only omitted them in her Liturgy, we may perhaps think that there are some other reasons to justify that omission.

"The true justification of The Church of England is to be found in her zeal for the purity of the Christian faith, and for the welfare of all her members. It is too well known that the erroneous doctrine of purgatory had crept into the Western Churches, and was held by many of the clergy and people. Prayers for the departed were represented as an absolute proof that the Church had always held the doctrine of purgatory. The deceitfulness of this argument can only be estimated by the fact, that many persons at this day, who deny the doctrine of Purgatory, assert positively that the custom of praying for the departed infers a belief in purgatory. If persons of education are deceived by this argument, which has been a hundred times refuted, how is it possible that the uneducated classes could ever have got rid of the persuasion that their Church held the doctrine of purgatory, if prayers for the departed had been continued in the Liturgy? Would not this custom, in fact, have rooted the error of purgatory in their minds? If then the Church of England omitted public Prayer for the departed Saints, it was to remove the errors and

superstitions of the people, and to preserve the purity of the Christian faith \* \* \*.

“It was therefore relinquished, and the happy consequence was, that *all the people gradually became free from the error of purgatory.* \* \* \* And, *when the doctrine of purgatory had been extirpated,* the English Church restored the Commemoration of Saints departed in the Liturgy; which had been omitted for many years, from the same cautious and pious regard to the souls of her children.” Chap. iv. § 10.

No. XVI.—(1.)

*The Exhortation at certain times, when the Curate shall see the people negligent to come to the Holy Communion.*

This was added 5 *Edw.* upon Bucer’s special instance in his Censure *cap.* 27, where he saith,

“Modis omnibus instandum, ut qui præsentes sunt communicent. Sed sunt qui in eo nobiscum sentiunt, quo autem id obtineant non veris utuntur rationibus. Alii enim eo rarius S. Cœnam celebrant, ut in anno vix plures quam ter aut quater. Alii populum qui ad prædicationem Evangelii et preces confluit omnem dimittunt, ut Cœnam celebrent cum iis tantum qui volunt eâ communicare. Nam ex eo quod Dominus usum hujus Sacramenti commendavit Discipulis suis, ut cæremoniam pertinentem ad solennem sui inter nos celebrandam memoriam, quæ sanè a nobis celebrari debet, omni die Dominico. Item ex eo quod Apostolus, 1 *Cor.* xi. eandem cœnam omni frequentiori cœtui deputat, et quod Ecclesia Apostolica legitur ita fractione panis perseverâsse, ut in doctrinâ Apostolorum, *Act.* II. apparet ergo Ecclesias priscas illud ex certâ Apostolorum traditione accepisse, ut sacram cœnam singulis diebus Dominicis et Festis, immo quoties tota conveniebat Ecclesia, exhiberent.”

From whence came those rules that were afterwards made, somewhat to this purpose at the end of the Communion.

Bucer also, in the last Chapter of his Censure upon the Book, urged very earnestly for the Restitution of the Lands and Goods which laymen had taken away from the Church, and which they bestowed upon their pleasures of hunting and feasting, &c., threatening and fore-speaking a general calamity and destruction that would come upon this kingdom, unless such Restitution were made, worse than Germany or Israel or Judah suffered. But in this particular they never gave

ear to him, which they did in altering and lessening the Service of the Church.—*Notes in Bp. Cosin's own hand-writing.*

No. XVI.—(2.)

*Exhortations.*

The *first and second* Exhortations that follow, are more fit to be read some days before the Communion, than at the very same time when the people are come to receive it. For first, they that tarry for that purpose are not *negligent*, and they *that are negligent* be gone, and hear it not. Then secondly, they that should come to the Minister, for quieting of their conscience, and receiving the benefit of Absolution have not then a sufficient time to do it. Wherefore requisite it is, that these two exhortations should be appointed to be read upon the Sunday, or some other Holiday before.

[The above objection was removed by the Rubric of 1662.]

Likewise in the *third* Exhortation there be these words appointed to be read, somewhat out of due time, "*If any of you be a Blasphemer of God, &c.*" For is any person who comes at that time purposely to receive the Communion, likely to discover himself (if he be guilty) in the presence of all the Congregation, by rising up and departing suddenly from it? Therefore this clause were fitter to be omitted in this *third* Exhortation, and to be added to the *second*, a week or some days at least before the Communion is administered.—*Bishop Cosin. Particulars to be considered.*

[The alteration was made accordingly in the Book of 1662.]

XVI.—(3.)

¶ Then shall follow this exhortation at certain times when the Curate shall see the people negligent to come to the holy Communion.

This Rubric is altered in the hand-writing of Sancroft (in a book in the Bodleian) to the following :

"When the curate shall see the people negligent to come to the holy Communion, he shall use this Exhortation *in the Pulpit* after the Sermon or Homily there ended, upon the Sunday or some Holyday before he intendeth to celebrate the same."



## No. XVI.—(4.)

*"The Exhortations."*

How the Rubric that orders these Exhortations to be read *after the Sermon or homily is ended*, may be reconciled to the Rubric that orders the Minister to *give notice of the Communion before Sermon*, I have already shewed upon that place. The reason why it is not to be used till after Sermon, is, because at first it was only designed to be used "*when the people were not exhorted in the Sermon or Homily itself to the worthy receiving of the Holy Sacrament.*"—[See the first Common Prayer Book of King Edward.] *Wheatly*. Fol. p. 282.

## No. XVI.—(5.)

*"That he may receive the benefit of Absolution."*

It is most expedient that this be read, to induce the people, that they bethink themselves of the sovereign benefit of Absolution, by their penitent confession. *Idem*. Dr. White in his "*Way to the Church*," quotes all this latter part of the Exhortation, shewing against the slander of the Jesuits, that we abolish not, but willingly restrain, the Doctrine of Confession.—*Notes supposed to be made from the Collections of Bp. Overall*. [Nicholls.]

## No. XVI.—(6.)

*"That of us he may receive comfort and absolution."* [1549.]

[The following passage on Confession and the Power of the keys is taken from a Catechism "set forth" by Abp. Cranmer in the year 1548. This Book was a translation from a Latin work, which was itself a translation from the German, by Justus Jonas. Whether the English translation was made by the Archbishop himself is doubtful; probably it was not, though it was certainly "overseen and corrected" by him.—See *Burton's Preface to the Catechism*. Oxford 1829.]

Now forasmuch as our saviour Christe, in guyng the keyes, did promise vs so great comforte, dyd so dyligentlye teache the vse of them, and dyd so faythfully, and louyngly ordeyne and commende them and put them (as it wer) into the handes of his apostles and their successors, we ought in no wyse to dyspyse this greate authoritie, whiche God hath gyuen vnto men, but thankefully to vse it. For knowe this for a suertye good children, that it is a very great offence against God, lytle to care for hys great gyftes and benefites. Therefore when we fal agayne to great synnes, after that we are ones

baptysed, we oughte not to walke in a certen rechelesnes, thynkyng that our synnes be forgyuen vs onely because God is merciful. (For this opinion or wauering imagination, is more weake and feble, then that in the feare and battaile of the conscience, it is able to stande against the violent force and craftye assaultes of the Deuel.) But in this fight betwene our conscience and the Deuel, our great trust and comforte is the sure worde and worke of God, whiche maye asserteyne vs that our synnes are forgyuen, that is to say, when we obteyne forgyuenes of oure synnes and absolution, of the ministers of the churche, to whome Christ hath deliuered the kaies, and hath promysed saying. Whose synnes ye shall forgyue in earthe, their synnes be forgyuen in heauen also.

*Canon 113.*

2. "Provided always, That if any man confess his secret and hidden sins to the Minister, for the unburdening of his conscience, and to receive spiritual consolation, and ease of mind from him; we do not any way bind the said Minister by this our Constitution, but do straitly charge and admonish him, that he do not at any time reveal and make known to any person whatsoever, any crime or offence so committed to his trust and secrecy, (except they be such crimes as by the laws of this realm his own life may be called in question for concealing the same,) under pain of irregularity."—*Canons of 1603.*

No. XVII.—(1.)

*The Invitation.* Scotch Liturgy, 1637.

With the Liturgy transmitted by the Scotch Bishops to England, to be revised and sanctioned, was sent a paper of suggestions to be inserted if approved. Amongst others was the following: "That every Prayer or Office through the whole Communion, should be *named* in the Rubric before it, that the parts of the Service might be better distinguished to the Congregation. That the Invitation, Confession, Absolution, Sentences, Prefaces and Doxology, should be set in the same order they stand in the English Liturgy: [1552.] and that the Prayer of Humble Access to the holy table might stand immediately before receiving."

"These suggestions for alterations were passed by the Archbishop, [Laud] and Bp. Wren, and afterwards signed by his Majesty."—*Collier. Ec. Hist.* vol. viii. p. 113.

As to the *Order* of the Service, the Scotch Liturgy varies from our

own Book only in the position, 1. of the Prayer of humble Access, 2. of the Prayer of Oblation, 3. of the Lord's Prayer where it is used the second time : it was therefore in reference to these, that Abp. Laud remarked as follows :

" Though I shall not find fault with the Order of the Prayers, as they stand in the Communion Book of England, (for, God be thanked, 'tis well;) yet, if a comparison must be made, I do think the order of the Prayers, as they now stand in the Scottish Liturgy, to be the better, and more agreeable to use in the Primitive Church; and I believe, they which are learned will acknowledge it."—*Abp. Laud. History of the Troubles, &c.* Fol. p. 115.

#### No. XVIII.—(1.)

##### *The general Confession.*

" *Then shall this general confession be made in the name of all those that are minded to receive the holy Communion, either by one of them, or by one of the Ministers, or by the Priest himself.*"

Exception. " We desire it may be made by the Minister only."

" It is a private opinion, and not generally received in the Catholic Church, that one of the people may make the Public Confession at the Sacrament, in the name of all those that are minded to receive the Holy Communion." *The Exceptions of the Presbyterian Brethren, &c.* 1661. p. 20. and *a Paper to the Archbishop &c.* p. 17.

[This Rubric was altered in the Review of 1661.]

#### No. XVIII.—(2.)

##### *Confession.*

In the Rubric before the Confession, there wants a direction for the people to say the words of that Confession after the Minister, whereunto they are all invited by the words before, " Make your humble Confession meekly kneeling."—*Bp. Cosin. Particulars to be considered.*

" This now seems to be altered," says Nicholls, " according to this proposal, but the Rubrick is not very clear."

[In the *New Communion Office* of the Ch. of Scotland the Rubric is as follows:]

" ¶ Then shall this general confession be made, by the people, along with the Presbyter, he first kneeling down."

## No. XVIII.—(3.)

[The Confession and Sentences, as they are worded in the Liturgy of our Church, do not appear to be clearly traceable to the Ancient formularies. [Origines Liturgicæ, Chapt. 4. Sect. 12, 13.] The following extract from the '*Simplex ac pia deliberatio*' of Abp. Herman will shew the source from whence they have been derived. In this Book, however, they differ in their *order* from the Book of 1549, being placed *before* the Consecration.]

Omnipotens æternæ Deus, Pater Domini nostri Jesu Christi, Creator rerum omnium, judex cunctorum hominum, agnoscimus et deploramus nos in peccatis conceptos et natos, ideoque ad quævis mala pronos, et abhorrentes à veris bonis, sancta tua præcepta sine fine et modo transgressos esse, contemptu tui et verbi tui, diffidentia opis tuæ, fiducia nostri et mundi, pravis studiis et operibus, quibus majestatem tuam gravissimè offendimus, et proximos nostros læsimus. Itaque in mortem æternam magis et magis nos ipsi sepelivimus et perdidimus. Id vero nobis ex animo dolet, et veniam à te oramus omnium, quæ contra te admisimus, auxilium tuum imploramus contra inhabitans in nobis peccatum, et incensorem ejus Satanam. Serva nos ne quid porro contra te admittamus, et reliquam in nobis pravitatem justitia Filii tui contege, et Spiritu tuo in nobis reprime, tandem pœnitentia expurga. Miserere nostri optime et clementissime Pater, per Filium tuum Dominum nostrum Jesum Christum. Da et auge in nobis Spiritum tuum sanctum, qui doceat nos verè et penitus peccata nostra agnoscere, pœnitentia eorum viva compungi, remissionem eorum in Christo Domino nostro vera fide apprehendere et tenere, ut peccatis in dies plenius morientes, in nova vita ad gloriam nominis tui, et Ecclesiæ tuæ ædificationem tibi serviamus, et complaceamus. Hæc enim agnoscimus te à nobis jure tuo requirere, quare eadem præstare cupimus: Dignare tu Pater Cœlestis, qui donasti vobis velle dare, etiam ut quæ salutis nostræ sunt, ea toto corde præstare studeamus per Dominum nostrum Jesum Christum.

Audite Evangelium. Joan. iii.

Sic Deus dilexit mundum, ut daret unigenitum Filium suum, ut omnis qui credit in eum, non pereat, sed habeat vitam æternam.

Aut 1 Timoth. i.

Fidelis sermo et omni acceptione dignus, quòd Jesus Christus venit in hunc mundum peccatores salvos facere.

Aut Joan. iii.

Pater diligit Filium, et omnia dedit in manum ejus, Qui credit in Filium, habet vitam æternam.

Aut Actorum x.

Christo omnes Prophetæ testimonium perhibent, remissionem peccatorum accipere per ipsum, omnes qui credunt in eum.

Aut 1 Joannis ii.

Filioli, Si quis peccârit, advocatum habemus apud Patrem, Jesum Christum justum, et ipse est propitiatio pro peccatis nostris.

Ubi Pastor ex dictis Evangeliiis populo unum annuntiaverit,  
addet.

Quia Dominus noster benedictus, hanc Ecclesiæ suæ potestatem reliquit, ut eos à peccatis absolvat, et in gratiam Patris cœlestis restituat, quicumque peccatorum pœnitentes Christo Domino verè credunt. Ego Christi et Ecclesiæ Minister, omnibus, quibus sua peccata dolent, qui Christo Domino veram fidem habent, et approbare se ei cupiunt, annuncio remissionem omnium peccatorum, gratiam Dei, et vitam æternam, per Dominum nostrum Jesum Christum, Amen.

[Compare the Absolution with No. XIX.]

#### No. XIX.

##### *The Absolution.*

The following Form of Absolution is from the "Order of the Communion ¶ Imprinted at London, the viii day of March, in the second year of the reign of our Sovereign Lord King Edward the Sixth, by Richard Grafton, printer to his most royal Majesty. In the year of our Lord MDXLviii."

Then shall the Priest stand up, and turning him to the people, say thus :

" Our blessed Lord, who hath left power to his Church to absolve penitent sinners from their sins, and to restore to the grace of the heavenly Father such as truly believe in Christ ; Have mercy upon you ; pardon and deliver you from all sins ; confirm and strengthen you in all goodness ; and bring you to everlasting life."

[The first part of the above appears to be taken from Abp. Herman's Book,—the last from the ancient Missals of our Church.—See the preceding note.]

## No. XX.—(1.)

*The Prefaces.*

These Prefaces are very ancient, though there were some of them as they stood in the Latin Service, of a later date. For as there are ten in that Service, whereof the last concerning the Virgin Mary was added by Pope Urban 1095 ; so it follows that the rest must be of a more considerable antiquity. Our Church has only retained seven, [*five*] and those upon the principal Festivals of the year, which relate only to the Persons of the ever-Blessed Trinity, and not to any Saint. *Nicholls.*

## No. XX.—(2.)

1. *Because thou didst give Jesus Christ thine only Son to be born as this day for us, &c.*

2. *According to whose most true promise the Holy Ghost came down this day from Heaven, &c.*

Exception. First, we cannot peremptorily fix the Nativity of our Saviour to this or that particular day. Secondly, it seems incongruous to affirm the Birth of Christ, and the descending of the Holy Ghost to be *on this day*, for seven or eight days together.—*The Exceptions of the Presbyterian Brethren &c.* 1661. p. 20.

## XXI.—(1.)

*The Prayer of humble Access.*

The following Marginal direction is affixed to this Prayer in the hand-writing of Sancroft. [Fol. Prayer Book 1634, Bodleian.]

“What follows from hence to the end of the distribution, is somewhat otherwise methodized, and both left to censure.”—For the other method, see note XXII. 15.

## XXI.—(2.)

Exceptions against the Book of Common Prayer.

*Prayer before that which is at the consecration.*

<p>Grant that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood.</p>	<p>We desire that whereas these words seem to give a greater efficacy to the blood than to the body of Christ, they may be altered thus, “That our sinful souls and bodies may be cleansed through his precious body and blood.”</p>
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## Reply of the Bishops.

["That our sinful bodies" &c.] It can no more be said those words do give greater efficacy to the blood than to the body of Christ, than when our Lord saith, "This is my blood which is shed for you and for many for the remission of sins," &c. and saith not so explicitly of the body.—*Savoy Conference* 1661.

## No. XXII.—(1.)

*The Prayer of Consecration.*

Idem statuendum est [*viz.* nullo nobis commendari vel præcepto vel exemplo Domini ipsius aut Apost.] et de signis illis crucis quæ fiunt super panem et vinum, atque de eo quod hic panis et vinum hoc sumuntur in manus a ministro, cùm illa verba, Domini recitantur, 'Accipite' &c. Quæ nonnulli ita inclinantes se ad panem et vinum, et in hoc inspirantes dicunt; quasi verò ea pani et vino, et non præsentibus hominibus dici debeant, aut oporteat horum pronuntiatione verborum, aliquid in his elementis immutari. \* \* \* Optârim igitur cruculas illas nigras, atque præceptum illud de sumendo in manus pane et vino, cùm verba illa, "Qui in nocte quâ tradebatur &c." recitanda sunt, tolli de Libro.—*Bucer. Script. Anglic.* 472.

*The sign of the Cross in the Eucharist.*

2. What then if it be used by those who bethink not themselves at all of that Christianity by which alone we may expect any benefit of Christ's Cross? Does this hinder any man to use it as it ought to be used? Does it prejudice him that so uses it? I will not say that there cannot, nor did not consist any Reformation in laying this ceremony aside. But I will say, as of Prayers for the dead; We know well enough, whom there was a desire to content, when this ceremony in the Eucharist was laid aside. \* \* Which seeing it hath not served the turn, but that the unity of the Church is dissolved, and so much more demanded of them that would be thought reformed, (if yet, any man can say, what is demanded,) I think myself obliged to maintain in this point as in all the rest, that the Reformation of the Church consists not in abolishing, but in renewing and restoring the orders of the Catholic Church, and the right interest of the same.—*Thorndike's Epilogue*, III. B. 342, ed. 1659.

## XXII.—(2.)

*That they may be unto us the body and blood &c. [1549.]*

In alterâ precatione incipiente, “*God, heavenly Father, which of &c.*” [1549] optârim verba illa, “*Hear us, O merciful Father,*” usque ad illa, “*Who in the same night,*” his mutari verbis aut similibus—“*Audi nos, O Misericors Deus Pater, atque benedic nobis, et sanctifica nos Verbo ac Spiritu S. tuo, ut corpus et sanguinem filii tui ex ipsius manu his mysteriis verâ fide percipiamus in cibum potumque vitæ æternæ. Qui filius tuus in eâ nocte quâ tradebatur, &c.*” Quæ me eo adducunt ut talem loci hujus optem fieri mutationem hæc sunt. Precatio ista pro tali panis et vini benedictione in mensâ Domini atque sanctificatione, ut Corpus nobis Domini sit et sanguis, non est mandata a Domino : et ad confirmandas retinendasque horrendas impietates ab Antichristis detorquentur. Primùm, scio Dominum ad fidelem precem nostram, rebus omnibus in usum nostrum ab ipso conditis, benedicere et sanctificare eas verbo suo, [*Deut. xxviii, et 1 Tim. iv.*] novique eam benedictionem et sanctificationem in eo perfici, ut sublatâ maledictione per nostra peccata rebus omnibus invectâ, cedant nobis in usum salutarem quælibet : ut ita orare Dei benedictionem atque sanctificationem liceat quibusvis rebus quibus in hac vitâ utimur. Novi item apud Græcos, sed recentiores, Diaconum solere oblato pane cœnæ Dominicæ dicere Sacerdoti cœnam administranti, “*Benedic panem istum,*” et tum Sacerdotem precari, “*Fac hunc panem preciosum corpus Filii tui,*” idemque fieri de calice : et tum subjicit, “*Mutans Spiritu tuo.*”—*Bucer. Script. Anglic. 468.*

[The passage objected to was omitted in 1552.]

## No. XXII.—(3.)

*Bp. Gardiner on the Book of 1549.*

“The body of Christ is by God’s omnipotency, who so worketh in his word, made present unto us at such a time as the Church prayeth it may please him so to do ; *which prayer is ordered to be made in the Book of Common Prayer now set forth*, wherein we require of God the creatures of bread and wine to be sanctified, and to be to us the body and blood of Christ, which they cannot be, unless God worketh it, and make them so to be.”



*Abp. Cranmer.*

"In the Book of the Holy Communion, we do not pray absolutely, that the bread and wine may be made the body and blood of Christ, but that *unto us* in that holy mystery they may be so, that is to say, that we may so worthily receive the same, that we may be partakers of Christ's body and blood, and that therewith in spirit and in truth we may be spiritually nourished. And a like prayer of old were all the people wont to make at the Communion, praying that their offerings might be unto them the body and blood of Christ."—*Answer to Gardiner*, Book III. p. 79, ed. 1580.

[It is also 'Ut fiant nobis,' &c. in the Roman Missal. See further the opinion of Abp. Laud upon the place. No. XXII. 9. Dr. Brett observes (Dissertation p. 224, 1838.) "that the Roman Canon, contrary to all others, *does not invoke the descent of the Holy Ghost*: however it prays for God's particular blessing upon the Elements &c." So *in effect* does the Present Book of the Church of England, in the words "Hear us &c. and grant that we receiving &c." "To the words of the original institution," says Shepherd, "we prefix Prayer and Invocation."]

"In our Communion Service," [1662] says Dr. Waterland, "*the Invocation* is more obscurely intimated under a few and those *general* terms :

'Grant that we receiving these thy creatures of bread and wine—may be partakers of his most precious body and blood.' This was part of the ancient *invocation*; and it expresses the thing formerly prayed for, without specifying the particular *manner* or *means*, viz. the immediate *operation* of the *Holy Spirit*: though that also must of course be understood and implied, upon Christian principles taught in Scripture. After all I see no reason, why it may not justly be thought as *modest* and as *reverent* to beg of God the Father the *things* which we *want* understanding that he will grant them *by his Holy Spirit*, as to make a formal petition to him, *to send his Holy Spirit* upon the Elements or upon the Communicants; unless Scripture had particularly ordered some such *special* form to be made use of in our Sacramental Solemnities, which it has not done."—'*Review of the doctrine of the Eucharist.*' Vol. vii. Oxon. p. 304. See the whole passage.

## No. XXII.—(4.)

*Consecration.*

In the prayer of Consecration, where the Priest saith, "*To continue a perpetual memory of his precious Death*," here seems to

want, "*and sacrifice, until his coming again :*" which if added, would be more consonant to the nature of that holy Action, and the words of the Catechism following, made and set forth for that purpose.—*Bp. Cosin. Particulars to be considered.*

It appears how this may be called a Sacrifice, and how it may not ; which is to be observed ; for if we take a Sacrifice properly and formally, whether for the action of sacrificing (as it is at this day taken by the Roman Priests) then truly, although by the Commemoration and Representation, it be the same numerical Sacrifice with that which was offered on the Cross, yet the action itself or the oblation which is now made by us in the Eucharist, agrees neither in species nor genus with the oblation or immolation which was on the Cross. For there is no form or reason of the oblation given, which can be univocally predicated of that : for upon the Cross the Oblation was made by a true destruction and death of the live thing, without which no sacrifice properly so called can be ; *but in our Eucharist* there is a Sacrifice made by Prayers, a Commemoration, and a Representation which is not properly a Sacrifice. But nothing hinders but that the Eucharist may be accounted and called the Commemorative Sacrifice of the proper Sacrifice of the death of Christ, which our Lord himself hath taught us, when he said, "This do in remembrance of me."—*Notes in the hand-writing of Bp. Cosin. [Nicholls.]*

There is no new sacrifice, but the same which was once offered, and which is every day offered to God by Christ in heaven, and continued here still on earth, by a mystical representation of it in the Eucharist. And the Church intends not to have any new propitiation or new remission of sins obtained, but to make that effectual and in act applied unto us, which was once obtained by the Sacrifice of Christ upon the Cross.—*Notes supposed to be from the Collection of Bp. Overall. [Nicholls.]*

#### No. XXII.—(5.)

##### *Consecration.*

Again at the words there, [1552 &c.] "*He took Bread and brake it, and he took the cup,*" no direction is given to the Priest (as in King Edward's Service Book there was, and as in most places it is still in use) to "*take the Bread and Cup into his hands,*" nor, "*to break the Bread before the People,*" which is a needful circumstance belonging to this Sacrament ; and therefore, for his better warrant

therein, such a direction ought here to be set in the margin of the Book.

[Directions re-inserted in the last Review.]

*Bp. Cosin. Particulars to be Considered.*

No. XXII.—(6.)

Exceptions against the Book of Common Prayer. [1661.]

*Prayer at the Consecration.*

Hear us, O merciful Father,	We conceive that the manner
&c. who in the same night that	of the consecrating of the ele-
he was betrayed, took bread, and	ments is not here explicit and
when he had given thanks, he	distinct enough, and the minister's
brake it, and gave to his disciples,	breaking of the bread is not so
saying, Take, eat, &c.	much as mentioned.

[See the Book of 1552.]

Concession of the Bishops to this exception.

"That the manner of consecrating the elements may be made more explicit and express; and to that purpose those words be put into the rubr. 'Then shall he put his hand upon the bread and break it,' 'Then shall he put his hand unto the cup.'"—*Savoy Conference.*

No. XXII.—(7.)

*"Saying, Take, eat, This is my Body."*

"The recital of these words passes in the common vogue for a *Consecration*; were I Romishly inclined, I should rather impute unto them the power of *Transubstantiation*, for that a *bare narrative* can be qualified to consecrate, is certainly new Divinity, unknown to Scripture and Antiquity interpreting it. Therefore I must adhere in judgment to those learned men, who derive Consecration *from the word of God and Prayer*, the very way by which our Saviour himself sanctified those elements in his first Institution, (Matt. xxvi. 26.) *εὐλογήσας calling upon God for his blessing, εὐχαριστήσας, giving thanks*, in which action it must be supposed, that Christ had more than a general design of saying grace, as we phrase it, for those elements, as creatures ordained for common nutriment, *viz.* an intention of *invoking* God's blessing upon them, in reference to those ends, for which he meant by his Institution to separate and depute them. And though the Primitive Fathers, in the Act of Consecration, did

usually join the Narrative of Christ's Institution, with the Words of Blessing and Thanksgiving, thereby as it were shewing their Commission; yet they were far from imagining that the Elements were sanctified any other way than by Prayer, if they must be thought, as sure none will question it, to mean as they said—

[Here follow Quotations from Justin Martyr, Cyprian, Gregory Nyssen, Cyril, Jerome, Augustin, and the Ancient Liturgia.]

By the marginal Ascription of the I. B. of Edw. 6. we may observe from whence the custom is derived, for the Minister to take the Elements into his hands, upon his pronouncing of the Words of Institution. I humbly offer it to better judgments, whether that direction being expunged by our Second Reformers [1552.] it would not be a safe, and as proper a course to begin that action at these words '*Grant that we receiving these thy creatures &c.*' and to continue the rite until the Words of institution be past. For, as I said before, the Words of Invocation of God's blessing jointly with those of Christ's Institution, constitute the *Consecration*. Now if the Blessing of the Symbols be, as it is, an essential part of *Consecration*, then reason good, that with the words, whereby it is accommodated and applied, the Ceremony proper to it, that I mean of imposing of hands, should be used also nevertheless; I see not how the either precept or use thereof, as *Bucer suspected*, can at all officiate to the error of Transubstantiation, considering that the direction referreth not to the Words of Institution, which the Papists make the great Operators in the conversion, but to the words '*took bread,*' and, '*took the cup,*' as is rightly noted in the Scotch Liturgy, where the same direction is revived.—*L' Estrange*, p. 207, ed. 1690.

[The order for imposing hands was revived at the Restoration; but not at the words suggested by the above writer.]

#### No. XXII.—(8.)

The Rubric preceding the Consecration Prayer, *Scotch Liturgy*, 1637.

#### *Objections of the Puritans.*

"Yet they say, *this very remove of the Presbyter during the time of Consecration, upon trial imports much.* The Rubric professes that nothing is meant by it, but *that he may use both his hands with more ease and decency about that work.* And I protest in the presence of Almighty God, I know of no other intention herein, than this. But these men can tell more. They are sure it is, *that he may turn his*

*hinder parts to the people*, representing that which the Lord said to Moses. And what warrant have they for this? Why Durand says so. Now truly the more fool he. \* \* \* Next, they produce other reasons of this position of his at the Holy Table. And first, they say, 'tis not for the more convenient use of both his hands, in the celebration of that work; but it is (say they) that he may, *by stretching out his arms, represent the Extension of Christ on the Cross*. Why, but I say not this; nor is there any such thing ordered or required in the Book; nor doth any English Divine practise this that I know. Why then is this charged upon me? \* \* \*

But they bring another reason, as good as this is; and that is, *that he may the more conveniently lift up the Bread and Wine over his Head to be seen and adored of the People &c.* Good God, whither tends this malice? There is not a word in the Book of this neither: *Not of lifting the Bread and Wine over his head*; much less is there any thing, *to have it adored by the People*. And as there is nothing in the Book, so nothing hath ever been said, or done, by me, that tends this way."—*Abp. Laud. History of the Troubles &c.* p. 116, 117.

## No. XXII.—(9.)

*The Consecration Prayer. [Scotch Liturgy.]*

"They say, the Corporal Presence of Christ's Body in the Sacrament is to be found in this Service Book. But they must pardon me; I know it is not there. \* \* \* \* \* The words, it seems are these. *O Merciful Lord, of thy Almighty goodness, vouchsafe so to bless and sanctify with thy Word and Holy Spirit, these thy gifts and creatures of Bread and Wine, that they may be unto us the Body and Blood of thy most dearly-beloved Son.* Well; if these be the words, how will they squeeze corporal presence out of them? Why—First, the change here is made a work of God's Omnipotency. Well, and a Work of Omnipotency it is, whatever the change be. For less than Omnipotence cannot change those Elements, either in nature or use, to so high a service as they are put in that great Sacrament. And therefore the invoking of God's Almighty goodness to effect this by them, is no proof at all of intending the Corporal presence of Christ in this Sacrament. 'Tis true, this passage is not in the Prayer of Consecration in the Service Book of England; But I wish with all my heart it were. For though the Consecration of

the Elements may be without it; yet it is much more solemn and full by that Invocation."—(p. 121.)

Secondly, these words, they say, intend the Corporal Presence, because the words in the Mass are, '*ut fiant nobis.*' Now for the good of Christendom, I would with all my heart, that these words '*ut fiant nobis,*' that these elements might be *to us*, worthy receivers, the blessed body and blood of our Saviour, were the worst error in the Mass. For if it be only *ut fiant nobis*, that they may be to us the body and blood of Christ; it clearly implies that they are *to us* but are not *transubstantiated in themselves* unto the body and blood of Christ, nor that there is any *corporal* presence in or under the elements. And then nothing can more cross the doctrine of the present Church of Rome, than their own service.—*Abp. Laud. History of the Troubles, &c.* p. 116, 117.

No. XXII.—(10.)

*A Testimony to the Scotch Book.*

—"With respect to the Comparative merit of the two offices for England and Scotland, I have no scruple in declaring to you, what some years since I declared to Bp. Abernethy Drummond, that I think the Scotch Office more conformable to the primitive models, and in my private judgment more edifying than that which we now use; insomuch that were I at liberty to follow my own private judgment, I would myself use the Scotch Office in preference. The alterations which were made in the Communion Service, as it stood in the 1st B. of Edward VI. to humour the Calvinists, were in my opinion much for the worse; nevertheless I think our present office is very good, our form of Consecration of the Elements is sufficient; I mean that the Elements are consecrated by it, and made the Body and Blood of Christ, in the sense in which our Lord himself said the Bread and Wine were his Body and Blood."—*Bp. Horsley. Letter to the Rev. J. Skinner, 1806.*

*The order of the Invocation, Institution, &c. [1549.]*

"I have seen 'Reasons for restoring the Communion Service of Edw. VI,' and the Answer to the Reasons, and the Vindication of the Reasons. \* \* I have presumed to send a letter to the author of the 'Reasons' (unknown). My design in writing to him, was to convince him that Edward VI's. Book is very imperfect, or rather preposterous, in beginning with the *Intercessions*, which should *follow the Consecration*, then proceeding to the *Invocation* of the Spirit, which should come

immediately before the Intercessions; then inserting the words of *Institution* which should begin the sacred action, and concluding with the *Oblation*, which should follow immediately after the words of Institution.—*Johnson to Dr. B. 1717, Appendix to Tracts*, p. 406.

[See note, p. 156.]

No. XXII.—(11.)

*The AMEN at the end of the Consecration Prayer.*

“Though all our Liturgies stand silent in it, yet may I not omit what here by the way doth offer itself as observable, *viz.* that at the close of the Eucharistical Prayer, the ancient manner was for the People to contribute their *Amen*: which the Annotator Mr. Thorndick, and some other learned men, conceive to be the mind of St. Paul, 1 Cor. xiv. 16. *How shall he that occupieth the room of the unlearned say, Amen, at thy giving of thanks?* applying ἐπὶ τῇ σῇ εὐχαριστίᾳ to the Consecrating Prayer, which included *Thanksgiving*, fitly and concinne enough: and the practice of the Primitive Fathers gives the same interpretation. \**Ἀπὸς προσφέρεται καὶ οἶνος, καὶ ὁ προσεσὼς εὐχὰς ὁμοίως καὶ εὐχαριστίας, ὅση δύναμις αὐτῷ, ἀναπέμπει, καὶ λαὸς ἐνευφημεῖ Ἀμήν.* Justin Martyr. The same fashion is extant in all the Greek Liturgies, that of the Clementine Constitutions excepted. For the Latine Church let St. Ambrose speak, ‘Ante consecrationem aliud dicitur, post consecrationem sanguis nuncupatur, et tu dicis, Amen.’”—*L’Estrange*, Fol. 1659.

[*Amen* was added at the last Review.]

No. XXII.—(12.)

*Consecration according to the ‘SIMPLEX AC PIA DELIBERATIO’,  
of Abp. Herman.*

SACERDOS.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, te laudare et celebrare, Domine sancte Pater omnipotens æterne Deus, per Jesum Christum Dominum nostrum, Per quem nos ex nihilo ad imaginem tuam condidisti, et reliquas creaturas omnes nostris utilitatibus addixisti, Cumque per peccatum Adæ à te deficientes, inimici tui, et ideo morti et damnationi æternæ obnoxii facti essemus, tu ex infinita tua misericordia, et ineffabili charitate, eundem Filium tuum, verbum æternum, in hunc mundum misisti, qui per crucem et mortem nos à peccatis, et à potestate Diaboli liberavit, et per sanctum suum Spiritum, quem à te nobis misit, in gratiam tuam

\* For a short notice of this work, see the Preface.

reduxit, et adoptionem nostram perfecit, Corpus et sanguinem suum in alimoniam novæ et æternæ vitæ communicavit, ut fiducia misericordiæ et dilectionis tuæ confirmationes, innovatione et sanctificatione nostri ad omne placitum tuum semper proficiamus, teque hic et in perpetuum omnibus dictis et factis glorificemus et extollamus, tibi que cum omnibus sanctis tuis Angelis et dilectis filiis sine fine canamus.

His Sanctus subjiciatur, quod ubi erunt Clerici, ab eis canatur Latine, à populo vero germanicè, alternatim, ter utrinque. Id vero quod addi solet: Dominus Deus Zebaoth, et Benedictus, à tota Ecclesia communiter canatur, ac ideo Germanicè.

Statim post hæc à Sacerdote verba Cœnæ Dominicæ canantur Germanicè. Dominus noster ea nocte, qua traditus est &c. Cui verò à Sacerdote hæc verba debent summa Religione, ac clarè, quo ab omnibus probè intelligantur. Et populus ad hæc verba *Amen* subjiciet. Id observatum est ab universa veteri Ecclesia, et observatur adhuc à Græcis. Continetur enim his verbis tota substantia hujus Sacramenti, Et ut salutariter cum administretur, tum sumatur, id totum situm est in vero intellectu et fide horum verborum.

Postquam igitur Populus suum *Amen* responderit, addet Sacerdos.

*Oremus.*

Pater noster qui es in Cœlis &c.

Cui orationi Dominicæ populus rursus suum *Amen* addat.

No. XXII.—(13.)

MISSALE ROMANUM.

*Commemoratio pro vivis.*

Memento, Domine, famulorum famularumque tuarum &c.

*Infra actionem.*

Communicantes, et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ &c. et omnium sanctorum tuorum quorum meritis precibusque concedas &c.

*Tenens manus expansas super oblata, dicit:*

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Domine, ut placatus accipi, diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi et in electorum tuorum jubeas grege numerari. *Jungit manus.* Per Jesum Christum Dominum nostrum. Amen.

Quam oblationem tu, Deus, in omnibus quæsumus, *Signat ter super oblata*, bene + dictam, ascrip + tam ra + tam, rationabilem, acceptabilemque facere digneris; *Signat semel super hostiam, et semel*



*super calicem*, ut nobis Cor + pus, et San + guis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Qui pridie quàm pateretur, *Accipit hostiam*, accepit panem in sanctas ac venerabiles manus suas : *Elevat oculos ad cælum*, et elevatis oculis in cælum ad te Deum Patrem suum omnipotentem, tibi gratias agens, *Signat super hostiam*, bene + dixit, fregit, deditque discipulis suis, dicens ; Accipite et manducate ex hoc omnes : *Tenens ambabus manibus hostiam inter indices et pollices*, profert verba consecrationis *secretè, distinctè et attentè*.

Hoc est enim Corpus meum.

*Prolatis verbis consecrationis, statim hostiam consecratam genuflexus adorat : surgit, ostendit populo, reponit super corporale, iterum adorat : et non disjungit pollices et indices, nisi quando hostia tractanda est, usque ad ablutionem digitorum.*

*Tunc, detecto calice, dicit :*

Simili modo, postquam cœnatum est, *Ambabus manibus accipit calicem*, accipiens et hunc præclarum Calicem in sanctas et venerabiles manus suas : item tibi gratias agens, *Sinistrâ tenens calicem, dexterd signat super eum* bene + dixit, deditque discipulis suis, dicens : Accipite et bibite ex eo omnes.

*Profert verba consecrationis secretè super calicem, tenens illum parùm elevatum.*

Hic est enim Calix Sanguinis mei, novi et æterni testamenti : mysterium fidei : qui pro vobis et pro multis effundetur in remissionem peccatorum.

*Prolatis verbis consecrationis, deponit calicem super corporale et dicens secretò : Hæc quotiescunque feceritis, in mei memoriam facietis.*

*Genuflexus adorat : surgit, ostendit populo, deponit, cooperit, et iterum adorat, Deinde disjunctis manibus, dicit.*

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ Passionis, necnon et ab inferis Resurrectionis, sed et in cœlos gloriosæ Ascensionis, offerimus præclaræ Majestati tuæ de tuis donis ac datis, *Jungit manus et signat ter super hostiam et calicem simul*, Hostiam + puram, Hostiam + sanctam, Hostiam + immaculatam, *Signat semel super hostiam et semel super calicem*, Panem + sanctum vitæ æternæ, et Calicem + salutis perpetuæ.

*Extensis manibus, prosequitur :*

Supra quæ propitio ac sereno vultu respicere digneris : et accepta habere, sicuti accepta habere dignatus es munera pueri tui justî Abel, et sacrificium Patriarchæ nostrî Abrahæ, et quod tibi obtulit summus Sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

*Profundè inclinatus, junctis manibus, et super altare positus, dicit :* Supplices te rogamus, Omnipotens Deus, jube hæc perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ, ut quotquot, *Osculatur Altare*, ex hâc Altaris participatione, sacrosanctum Filii tui, *jungit manus, et signat semel* &c. Cor + pus, et San + guinem sumpserimus, *Seipsum signat*, omni benedictione cœlesti et gratiâ repleamur. Per eundem Christum Dominum nostrum. Amen.

*Commemoratio pro defunctis.*

Memento etiam, Domine, famulorum famularumque tuarum N. et N. qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.

*Jungit manus, orat aliquantulum pro iis defunctis, pro quibus orare intendit, deinde extensis manibus prosequitur :*

Ipsis, Domine, et omnibus in Christo quiescentibus locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. *Jungit manus et caput inclinat.* Per eundem Christum Dominum nostrum. Amen.

*Manu dextra percutit sibi pectus, elatè parùm voce dicens :*

Nobis quoque peccatoribus famulis tuis de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis Apostolis, et Martyribus &c. Per Christum Dominum nostrum: Per quem hæc omnia, Domine, semper bona creas; *signat ter super hostiam et calicem simul, dicens :* Sancti + ficas, vivi + ficas, bene + dicis, et præstas nobis. \* \* \* \* \*

Præceptis salutaribus moniti, et divinâ institutione formati, audeamus dicere, Pater Noster &c.

*Deinde accipit patenam, \* \* \* et dicit :* Libera nos quæsumus ab omnibus malis &c. Et intercedente beatâ et gloriôsâ semper virgine Dei genitrice Mariâ, &c. da propitius pacem, &c.

No. XXII.—(15.)

A Directory for the Public Worship of God &c.

*Ordered by the Lords and Commons. Die Jovis 13. Martii, 1644.*

Of the Celebration of the Communion, or Sacrament of the Lord's Supper.

\* \* \* The Minister having ended his Sermon and prayer, shall make a short Exhortation ;

Expressing the inestimable benefit we have by this Sacrament &c. Warning all such as are Ignorant, Scandalous, Profane &c. Inviting and encouraging all that labour under the sense of the burden of their sins &c.

After this Exhortation, Warning and Invitation, the table being before decently covered, and so conveniently placed, that the communicants *may orderly sit about it*, or at it ; the Minister is to begin the action with sanctifying and blessing the elements of Bread and Wine set before him, \* \* having first in a few words shewed, that those elements, otherwise common, are now set apart and sanctified to this holy use, by the word of Institution and Prayer.

Let the words of Institution be read out of the Evangelists, or out of the 1st Epistle of the Apostle Paul to the Corinthians, chap. xi. ver. 23. *I have received of the Lord*, &c. to the 27th verse, which the Minister may, when he seeth requisite, explain and apply.

Let the Prayer, Thanksgiving, or Blessing of the Bread and Wine, be to this effect :

With humble and hearty acknowledgment of the greatness of our misery, from which neither man nor angel was able to deliver us, and of our great unworthiness of the least of all God's mercies ; To give thanks to God for all his benefits, and especially for that great benefit of our Redemption, the love of God the Father, the sufferings and merits of the Lord Jesus Christ the Son of God, by which we are delivered ;—and for all means of Grace, the Word, and Sacraments, and for this Sacrament in particular, by which Christ and all his benefits are applied and sealed up unto us, which notwithstanding the denial of them unto others, are in great mercy continued unto us, after so much and long abuse of them all.

To profess that there is no other name under heaven by which we can be saved, but the Name of Jesus Christ, by whom alone we receive liberty and life, have access to the throne of grace, are admitted to eat and drink at his own table, and are sealed up by his Spirit to an assurance of happiness and everlasting life.

Earnestly to pray to God, the Father of all mercies, and God of all consolation, to vouchsafe his gracious presence, and the effectual working of his Spirit in us, and so to sanctify these elements both of Bread and wine, and to bless his own Ordinance, that we may receive by Faith the Body and Blood of Jesus Christ crucified for us, and so to feed upon him, that he may be one with us, and we with him, &c.

All which he is to endeavour to perform with suitable affections answerable to such an holy Action, and to stir up the like in the people.

The Elements being now sanctified by the Word and Prayer, the Minister, being at the Table, is to take the Bread in his hand, and say, in these expressions, (or other the like used by Christ, or his Apostles upon this occasion:)

According to the holy Institution, command, and example of our Blessed Saviour Jesus Christ, I take this Bread, and having given thanks, I break it, and give it unto you :

(There, the Minister, who is also himself to communicate, is to break the bread, and give it to the Communicants:)

Take ye, eat ye, this is the Body of Christ which is broken for you, Do this in remembrance of him.

In like manner the Minister is to take the Cup, and say in these expressions (or other the like, &c.)

According to the Institution &c. [*as before*] I take this Cup, and give it unto you ; This Cup is the New Testament in the Blood of Christ, which is shed for the remission of the sins of many ; Drink ye all of it.

After all have communicated, the Minister may in a few words put them in mind—Of the Grace of God in Jesus Christ, held forth in this Sacrament, and exhort them to walk worthy of it.

The Minister is to give solemn thanks to God,

For his rich mercy &c. and to entreat for pardon for the defects of the whole service, &c. and for the gracious assistance of his good Spirit &c.

The Collection for the poor is so to be ordered, that no part of the public worship be thereby hindered.

#### No. XXII.—(16.)

##### *A marginal correction by Dr. Sancroft.*

“ Another method of Consecration, Oblation, Address and Distribution.

When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration as followeth.

[The following passage contains the Variations of this form from that of our present Book, and it is not the same with either the form of 1549, or that of the Sc. Liturgy.]

“ And did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death *and sacrifice* until

his coming again: Hear us, O Merciful Father, we most humbly beseech thee; and *by the power of thy holy Word and Spirit*, vouchsafe so to bless and sanctify these thy gifts and creatures of Bread and Wine; that *we receiving them* according to thy Son our Saviour Jesus Christ's holy Institution, *in remembrance of him, and to shew forth* his Death and Passion, may be partakers of his most Blessed Body and Blood: \* \* \*

Immediately after shall follow this Memorial or Prayer of Oblation: 'Wherefore O Lord' &c.—*Fol. Book 1634. Bodleian.* [Arch. D.]

[See Note XXIII. 3.]

No. XXII.—(17.)

*An enlargement of the Consecration Prayer in the hand-writing of  
Dr. Barlow.*

"Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving &c. in remembrance of his death and passion, may by faith receive remission of sins, peace of conscience, the graces of the Spirit, everlasting life, and all other virtues and benefits of his most meritorious sufferings, [and] may be partakers of his most blessed body and blood, through the operation of the Holy Ghost sanctifying both us and these gifts, (c. e.) and exalting them above their ordinary use, importance and conception. Who in the same night &c.

[The letters c. e. refer to the marginal directions to the Priest to 'lay his hand upon all the Bread and upon every vessel,' &c.]

[At the end of the Book amongst sundry other notes upon the Canons &c. are the following on the Communion Service:]

"At the offertory instead of the two places cited out of *Tobit*, though they are not unfit, there may be put *James* i. 6, 1 *Peter* iv. 8, 9, 10."

"To the form of Consecration, let there be added according to our Reformers, and all the Greek Churches, and indeed most of the Latin Churches, at '*hear us, O merciful Father,*' these words; '*Hear us, O merciful Father, we humbly beseech thee, and send down thy Holy Spirit to sanctify us, and to bless these gifts, and grant that we receiving &c.*'"

"At receiving the Bread and also the cup, the faithful shall say, Amen."—*Bodleian.* [Arch. C. 9.]

## No. XXII.—(18.)

The Order of Consecration according to the 'New Communion Office'  
of the Nonjurors, London 1718.

*Immediately after [the Trisagium] the Priest shall say,*

Holiness is thy nature and thy gift, O Eternal king ; holy is thine only begotten Son our Lord Jesus Christ, by whom thou hast made the worlds ; holy is thine ever blessed Spirit, who searcheth all things, even the depths of thine infinite perfection. Holy art thou, almighty and merciful God ; thou createdst man in thine own image, broughtest him into paradise, and didst place him in a state of dignity and pleasure ; and when he had lost his happiness by transgressing thy command, thou of thy goodness didst not abandon and despise him. Thy providence was still continued, thy law was given to revive the sense of his duty, thy prophets were commissioned to reclaim and instruct him : And when the fulness of time was come, thou didst send thine only begotten Son to satisfy thy justice, to strengthen our nature, and renew thine image within us : for these glorious ends thine eternal Word came down from heaven, was incarnate by the Holy Ghost, born of the blessed Virgin, conversed with mankind, and directed his life and miracles to our salvation : and when his hour was come to offer the propitiatory sacrifice upon the Cross : when he who had no sin himself, mercifully undertook to suffer death for our sins, in the same night that he was betrayed, he [*here the Priest is to take the paten into his hands*] took bread ; and when he had given thanks, [*and here to break the bread*] he brake it, and gave it to his disciples, saying, Take, eat, [*and here to lay his hand upon all the bread*] THIS IS MY BOD + DY, which is given for you ; do this in remembrance of me.

*Here the people shall answer. Amen.*

*Then shall the Priest say,*

Likewise after supper [*here he is to take the cup into his hands*] he took the cup ; and when he had given thanks, he gave it to them, saying, Drink ye all of this, for [*and here to lay his hand upon every vessel, be it chalice or flagon, in which there is any wine and water to be consecrated*] THIS IS MY BLO + OD of the New Testament, which is shed for you and for many for the remission of sins ; do this as oft as ye shall drink it, in remembrance of me.

*Here the people shall answer. Amen.*

*Then shall the Priest say,*

Wherefore, having in remembrance his passion, death, and resurrection from the dead; his ascension into heaven, and second coming with glory and great power to judge the quick and the dead, and to render to every man according to his works; *we offer to thee, our King and our God, according to his holy institution, this bread and this cup*; giving thanks to thee through him, that thou hast vouchsafed us the honour to stand before thee, and to sacrifice unto thee. And we beseech thee to look favourably on these thy gifts, which are here set before thee, O thou self-sufficient God: and do thou accept them to the honour of thy Christ; and send down thine Holy Spirit, the witness of the passion of our Lord Jesus, upon this sacrifice, that he may make this [*here the Priest shall lay his hand upon the bread*] bread the body of thy Christ, and this [*and here upon every vessel, be it chalice or flagon, in which there is any wine and water*] cup the blood of thy Christ; that they who are partakers thereof, may be confirmed in godliness, may obtain remission of their sins, may be delivered from the devil and his snares, may be replenished with the Holy Ghost, may be made worthy of thy Christ, and may obtain everlasting life, thou, O Lord Almighty, being reconciled unto them, through the merits and mediation of thy Son our Saviour Jesus Christ; who with thee and the holy Ghost, liveth and reigneth ever one God, world without end. *Amen.*

Almighty and everliving God, who by thy Holy Apostle hast taught us to make prayers and supplications &c.

*Then the Priest shall say the Lord's prayer, the people repeating after him every petition.*

Our Father which art in heaven &c.

*Then shall the Priest turn to the people, and say,*

The peace of the Lord be always with you.

*Answer.*

And with thy Spirit.

*Priest.*

Christ our Paschal Lamb is offered up for us, once for all, when he bare our sins in his body upon the Cross: for he is the very Lamb of God, that taketh away the sins of the world: wherefore let us keep a joyful and holy feast unto the Lord.

[Then the Invitation, Confession, Absolution, Sentences, Prayer of humble Access, (worded as in our own Book except in the Rubrics,) and lastly the

delivery of the Elements as in the Scotch Liturgy of 1637. Speaking of the *Invocation* in the above Office, Dr. Brett informs us that it was at his request, that this prayer, which is taken from the Clementine Liturgy, was inserted in preference to that which is in the First Liturgy of King Edward VI.]

No. XXII.—(19.)

*The order according to the Communion Office of the Scotch Church as it was revised in 1765.*

¶ Then the Presbyter, standing at such a part of the holy table, as he may with the most ease and decency, use both his hands, shall say the prayer of Consecration, as followeth.

All glory be to thee, Almighty God, our heavenly Father, for that thou of thy tender mercy didst give thy only Son, Jesus Christ, to suffer death upon the cross for our redemption; who, (by his *own* oblation of himself once offered) made a full, perfect and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world, and did institute, and in his holy Gospel command us to continue, a perpetual memorial of that his precious death and sacrifice until his coming again. For in the night that he was betrayed, <sup>a</sup> he took bread, and when he had given thanks, <sup>b</sup> he brake it, and gave it to his disciples, saying, Take, eat, <sup>c</sup> This is my Body, which is given for you: Do this in remembrance of me. Likewise after supper <sup>d</sup> he took the cup: and when he had given thanks, he gave it to them, saying, Drink ye all of this, for <sup>e</sup> this is my Blood of the New Testament, which is shed for you and for many, for the remission of sins: Do this as oft as ye shall drink it, in remembrance of me.

<sup>a</sup> Here the Presbyter is to take the Paten into his hands.  
<sup>b</sup> And here to break the bread.  
<sup>c</sup> And here to lay his hands upon all the bread.  
<sup>d</sup> Here he is to take the cup into his hand.  
<sup>e</sup> And here to lay his hand upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated.

Wherefore, O Lord and heavenly Father, according to the Institution of thy dearly-beloved Son, our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here, before thy Divine Majesty, with these thy holy gifts, *which we now offer unto thee*, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks, for the innumerable benefits procured unto us by the same. *And we most humbly beseech thee, O merciful Father, to hear us, and of thy almighty goodness, vouchsafe to bless and sanctify, with thy word and Holy Spirit, these thy gifts and creatures of bread*



and wine, that they may *become the body and blood of thy most dearly beloved Son. And we earnestly desire thy fatherly goodness &c.*

[The rest as in the Scotch Liturgy of 1637, except that the word '*fulled*' is used for '*fulfilled*!']

Let us pray for the whole state of *Christ's Church*.

[In the prayer which follows, there are no variations from the Book of 1637. worth noticing, except *Priests and Deacons*, for *Presbyters and Curates*.]

*Then shall the Presbyter say :*

As our Saviour Christ hath commanded and taught us, we are bold to say, Our Father &c.

[The following passage relative to the above office is taken from Skinner's Ecclesiastical History of Scotland, 1788.]

"In this favourable appearance of serenity, [the Accession of George III.] it was thought proper to revise our Communion Office, and bring it, now that there was no contention or difference about it, to as exact a conformity with the ancient standards of Eucharistic Service as it could bear. This revisal was undertaken in 1765, by two of our Bishops, who were well versed in these matters, and by some few alterations of expression, and a judicious arrangement of the several parts, *especially by restoring the Invocation to its original position after the Oblation, instead of standing, as it had done, before the words of Institution*, have put the whole of that solemn office into such a form, as will be acknowledged by every one who is in the least conversant with antiquity, to be most agreeable to the nature and design of that divine institution itself, *and at the same time best adapted both to fence against the novel doctrine of transubstantiation, and to silence any idle clamours, which ignorance or prejudice had raised, or might raise, about our inclining to Popery.*" p. 681.

#### No. XXII.—(20.)

The American Prayer Book of 1785 follows our present English Book in the Consecration Prayer; that of 1790 follows the Order of Consecration as it stands in the *New Scotch Communion Service*, with these variations: 'By his *one* oblation of himself once offered;' '*memory*' for '*memorial*;' and in the Invocation, instead of praying that the creatures of bread and wine *may become the body and blood of thy most dearly beloved Son*, it reads, '*that we receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood.*'

Also, immediately after the Consecration follows this Rubric :

*Here shall be sung a hymn, or part of a hymn, from the selection for the Feasts and Fasts.*

[In other respects the Communion Service of these Books may be thus generally described. That of 1785 has the following omissions. I. Of the Lord's Prayer at the opening of the Service. II. Of the Nicene Creed. III. Of the passage in the First Exhort. '*Lest after the taking of that holy Sacrament,*' &c. IV. In the Exhort. at the Communion, of the words, '*Then we dwell in Christ,*'—to the end of the parenthesis: and of the words, '*We eat and drink our own damnation,*'—to the end of the sentence. V. Of a portion of the second part of '*Gloria in excelsis.*' VI. Of all the Collects following the Benediction. VII. Of almost all the Rubrics at the end, and also of the Declaration about kneeling.—In the passages retained, it follows the *Order* of the English Book. The Book of 1790 also follows the *Order* of the Engl. B. except in the Prayer of Oblation, which here stands next to that of the Consecration. But it has several of the same *omissions* as the foregoing. I. Of the Lord's Prayer, if *Morning Prayer* has been said immediately before. II. Of the Nicene Creed, or the Apostles' (for it allows either) under the same circumstances. III. Of the passage marked above 3. IV. Of the whole passage in parenthesis marked 4. V. Of the Second Collect after the Benediction. VI. Of the whole sentence beginning with, '*For then we are guilty*' &c. VII. Of several of the Rubrics following, and of the Declaration. It has an extra Collect for Trinity Sunday.—See also Ap. No. IX. 3.]

#### No. XXII.—(21.)

In Bp. Jeremy Taylor's Office for the Holy Communion, 'intended as a charitable ministry to them, who are not permitted to use those which were appointed formerly,' we find the following.

Prayer of Consecration to be said by the Minister standing.

Have mercy upon us, O heavenly Father, according to thy glorious mercies and promises, send thy Holy Ghost upon our hearts, and let him also descend upon these gifts, that by his good, his holy, his glorious presence, he may sanctify and enlighten our hearts, and he may bless and sanctify these gifts ;

That this bread may become the holy body of Christ. Amen.

And this chalice may become the life-giving blood of Christ. Amen.

That it may become unto us all, that partake of it this day, a blessed instrument of union with Christ, of pardon and peace, of health and blessing, of holiness and life eternal, through Jesus Christ our Lord. Amen. Vol. xv. p. 300. *Ed. Heber.*

[The words of Institution occur *after* this: a Prayer of Oblation also is in the above Book rightly inserted immediately after the words of Institution. The

Oblation is made in these words:—‘We sinners, thy unworthy servants, in remembrance of thy life-giving passion, do humbly present to thee, O Lord, this present sacrifice of remembrance and thanksgiving.’

## No. XXIII.—(1.)

*The prayer of Oblation*, [1549.]

1. Jam in tertiâ præfatione optârim ut illa verba, “*and command these our prayers*,” usque ad illa, “*not weighing our merits &c.*” his verbis mutari; “et suscipe benevolus propter Filium tuum Mediatorem nostrum has preces nostras et supplicationes, non ponderans nostra merita.” Et cur hanc optem fieri verborum immutationem, ista me movent. Formula illa precandi quam velim mutari non est tradita in D. Scripturis, ex quâ solâ desumi debent omnia quæ dici conveniat circa hæc sanctissima mysteria. Deinde formula illa precandi, et apud Græcos et Latinos tum usitata, et usurpari cœpit cum fidelium oblata ad usus pauperum in mensâ jacerent. Itaque de his donis et fidelium oblationibus intellexerunt hanc precem. Ejusmodi vero munera et oblata jam nulla in mensa Domini proponuntur. Postremò, quamquam ista precatiuncula possit videri esse mutuata ab eo quod angelus legitur Tobiaë (12 *ejus libri capite*) dixisse, se ejus preces, cum sepeliret corpora interfectorum ex populo Dei, obtulisse ad Dominum; tamen constat non esse eam hujus libri auctoritatem, ut ex eo potius quam ex indubitata fidei libris D. Scripturæ formas petamus precandi.—*Bucer. Script. Anglic.* 472.

[Bucer would have this sentence altered, “*And command &c.*” His first reason is because this form of prayer is not delivered in holy Scripture. But then he must condemn a great part of the Communion Office, which, notwithstanding its being unmentioned in Scripture, he is willing to allow. In the next place he supposes that this form of prayer was used with reference to the Oblations, made by the faithful: but now, says he, there are no such gifts and oblations. To this it may be replied that the bread and wine are offered to God the Father, as the Giver of such blessings, and as a commemorative sacrifice of the passion of our Saviour, and that the preceding words “*accept this our bounden duty and service*,” may refer to this oblation. Bucer urges in the last place that the beseeching God Almighty “*to command his holy angels*” &c. seems borrowed from the Apocryphal Book of Tobit; that our Saviour commands us to address God the Father in his name; &c. Notwithstanding it is certain that angels have part of the administration of our Saviour’s kingdom assigned to them, and that they are concerned in the presidency and guardianship of the faithful.]—*Collier, Eccl. Hist.* Part II. Book iv.

2. Queries put concerning some abuses in the Mass; with the answers that were made by many Bishops and Divines to them.

Quest. 3. *What is the Oblation and Sacrifice of Christ in the Mass ?*

CANTUARIEN. (*Cranmer.*)

The Oblation and Sacrifice of CHRIST in the Mass is not so called, because CHRIST indeed is there offered and sacrificed by the Priest and the people, (for that was done but once by Himself upon the Cross,) but it is so called, because it is a Memory and Representation of that very true Sacrifice and Immolation, which before was made upon the Cross.

ROFFEN. (*Ridley.*)

The Representation and Commemoration of CHRIST's Death and Passion, said and done in the Mass, is called the Sacrifice, Oblation, or Immolation of CHRIST; *non rei veritate* (as learned men do write) *sed significandi mysterio*.

[The above Queries were put previously to the drawing up of the 'Order of the Communion,' published March 8, 1848. The Remainder of the Questions and Answers may be found in Burnet's Collection of Records, Part II. B. 1. No. 25.]

(3.) Disputation at Oxford between Dr. Smith, with his other Colleagues and Doctors, and Bishop RIDLEY. [April 17, 1555.]

*The Third Proposition.*

In the Mass is the lively Sacrifice of the Church propitiable, and available for the sins as well of quick as of the dead ?

Bishop RIDLEY.

"In the mass the passion of CHRIST is not in verity, but in a mystery representing the same: yea, even there where the Lord's Supper is duly ministered.

"But where CHRIST suffereth not, there is he not offered in verity: for the Apostle saith, 'Not that he might offer up himself oftentimes; for then must he have suffered oftentimes since the beginning of the world.' Now where Christ is not offered, there is no propitiatory Sacrifice: Ergo, In the mass there is no propitiatory Sacrifice: For Christ appeared once, &c.

[Upon Heb. x. 'By the which will' &c., Col. i. 'He hath reconciled us,' &c., 1 John ii. 'If any man sin,' &c., we find the following:]

"I know that all these places of the Scripture are avoided by two manner of subtle shifts: the one is, by the distinction of the bloody and unbloody sacrifice, as though our unbloody sacrifice of the church were any other than the sacrifice of praise and thanksgiving, than a commemoration, a *shewing forth*, and a *sacramental representation* of

that one only bloody sacrifice, offered up once for all. The other is, by depraving and wresting the sayings of the ancient fathers into such a strange kind of sense as the fathers themselves indeed never meant."—*Works of Ridley*. Cambridge 1841, p. 209, 210.

## No. XXIII.—(2.)

*O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness, &c.* Book of 1552.

1. The Consecration of the Sacrament being ever the first, it was always the use in all Liturgies, to have the *Oblation* follow, (which is this) and then the *Participation*, which goes before; and after all the *Thanksgiving*, which is here set before the *Gloria in excelsis*; in regard whereof I have always observed my lord and master Dr. Overall to use this Oblation in its right place, when he had consecrated the Sacrament to make an offering of it (as being the true public Sacrifice of the Church) unto God, that by the merits of Christ's death, which was now commemorated, all the Church of God might receive mercy &c., as in this Prayer; and when that was done, he did communicate the people, and so end with the *Thanksgiving* following hereafter.—*Notes by a Friend or Chaplain of Bp. Overall*.

2. The Prayer of Oblation is here [viz. in the II. of K. Edw. and following Books] placed *after the Participation* and distribution of the Sacrament made to the People, which in King Edward's First Service Book, and in all other ancient Liturgies, is set *before it, and next after the Prayer of Consecration*. If it were ordered *here*, and the Prayer of Thanksgiving (*Almighty and everlasting God, we most heartily thank thee &c.*) appointed to follow for the Post-Communion, it would be more consonant both to former precedents, and the nature of this holy Action.—*Bishop Cosin. Particulars to be considered &c.*

3. That Memorial or Prayer of Oblation which is there [in the Book of 1549] prescribed to follow immediately after the Prayer of Consecration, is certainly more proper there than after the Communion.—*Thorndike's Just Weights &c.* chapt. 22.

[See also Johnson's *Vademecum*. Preface to the II<sup>nd</sup> part, p. 108. Ed. 1709.]

## No. XXIII.—(3.)

In a Prayer Book already referred to, amongst other notes in the hand-writing of Dr. Sancroft, is found the following form of Oblation to be used immediately after the Consecration Prayer. The

words in Italics shew wherein it differs from the I. B. of K. Edward, and the Scotch Liturgy of 1637.

*Immediately after shall follow this Memorial or Prayer of Oblation.*

“Wherefore, O Lord and heavenly Father, according to the Institution of thy dearly beloved Son, our Saviour Jesus Christ; We, thy humble Servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, the memorial which thy Son hath willed *and commanded* us to make; having in remembrance his *most* blessed passion and *Sacrifice*, his mighty resurrection, and his glorious ascension *into Heaven*; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same. And we entirely desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the Merits and Death of thy Son Jesus Christ, *now represented unto thee*, and through Faith in his Blood, *who maketh Intercession for us at thy right hand*, we and all thy whole Church may obtain remission of our sins, *and be made partakers* of all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively Sacrifice unto thee, humbly beseeching thee, that whoever shall be partakers of thy Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, and be fulfilled with thy grace and heavenly benediction.

[The next passage in the Books of 1549 and 1637 is here omitted, viz. “*and made one Body with thy Son Jesus Christ, that he may dwell in them, and they in him.*” The rest is the same as in the Scotch Liturgy, which in this part differs considerably from the Book of 1549.]

Then shall the Priest add,

As our Saviour Christ hath taught and commanded us we are bold to say, Our Father, &c.

We do not presume to come to this thy Table, (O merciful Lord) trusting &c.

Then shall the Priest, that celebrateth, receive the holy communion in both kinds, upon his knees. And when he taketh the Sacrament of the Body of Christ, he shall say,

The Body of our Lord Jesus Christ, which was given for me, preserve my body and soul unto everlasting life. Amen. I take and eat this for the remembrance of Christ, who died for me, and I feed on him in my heart by Faith with Thanksgiving.

And when he taketh the Sacrament of Christ's Blood, he shall say,

The Blood of our Lord Jesus Christ, which was shed for me, preserve my body and soul into everlasting life. Amen. I drink this for the remembrance of Christ, who shed his blood for me, and am thankful.

Then shall he stand up, and proceed to deliver the holy Communion, first to the Bishops, Priests and Deacons, (if any be present) in both kinds; and after to the people in due order, into the hands of all, humbly kneeling: and so continuing (as is most meet) at their Prayers and Devotions unto the end of the whole Communion. And when he delivereth the Sacrament of the Body of Christ to any one he shall say,

The Body &c.

No. XXIII.—(4.)

*Oblation Prayer.* Scotch Liturgy, 1637.

I think no man doubts, but that there is, and ought to be offered up to God at the Consecration and reception of this Sacrament, *Sacrificum Laudis*, the Sacrifice of praise: And that this ought to be expressed in the Liturgy, for the instruction of the people. And these words, '*We entirely desire thy fatherly goodness, mercifully to accept this our Sacrifice of praise and thanksgiving, &c.,*' are both in the Book of England, and in that which was prepared for Scotland. And if Bellarmin do call the Oblation of the Body, and the Blood of Christ, a 'sacrifice of praise,' sure he doth well in it; (for so it is) if Bellarmin mean no more, by the Oblation of the Body and the Blood of Christ, than a commemoration, and a representation of that great Sacrifice offered up by Christ himself: as Bishop Jewel very learnedly, and fully acknowledges. But if Bellarmin go farther than this; and 'by the Oblation of the Body and the Blood of Christ,' mean that the Priest offers up that which Christ himself did, and not a commemoration of it only; he is erroneous in that, and can never make it good. But what Bellarmin's opinion and meaning is, when he calls it *Sacrificum Laudis*, 'a sacrifice of praise,' I cannot tell; till they be pleased to cite the place, that I may see, and consider of it. In the mean time there is little said in the Liturgy for Scotland, which may import an Oblation of an unbloody sacrifice, as is in the Book of England. As for the Oblation of the Elements; that's fit and proper: And I am sorry for my part, that it is not in the Book of England.—*Abp. Laud. History of the Troubles and Trial.* p. 124.

## No. XXIII.—(5.)

It is very certain that the *commemoration, memorial* or *annunciation* of our Lord's *passion*, with an address to God for his *propitious* favour thereupon, has been a very ancient, eminent, and solemn part of the Communion Service. There is now no direct formal application of that kind in our Liturgies. There was in King Edward's Liturgy of 1549, in these words: "We thy humble servants do celebrate and make here before thy Divine Majesty, with these thy holy gifts, the *Memorial*," &c. [see the Tabular View.] Why this part was struck out in the *review*, I know not; unless it was owing to some scruple (which however was needless) about making the memorial *before God*, which at that time might appear to give some umbrage to the Popish *sacrifice*, among such as knew not how to distinguish. However that were, we have still the sum and substance of the primitive *memorial* remaining in our present offices; not all in a place, but interspersed here and there in the exhortations and prayers. In a previous exhortation we read; "Above all things we must give most humble and hearty thanks to God the Father, &c. for the redemption of the world by the *death* and *passion* of our Saviour Christ, both *God* and *man*," &c. There is the sense and signification of the ancient *memorial*, only under a different form. In the *Post-communion*, we beseech God "to accept our *sacrifice of praise and thanksgiving*, and to grant *remission of sins to us*, and to the whole Church, by the *merits* and *death* of Christ Jesus." Which words contain the substance of what was anciently the appendage to the *memorial*. There was besides, in most of the old Liturgies, a particular petition added, that the *angels* might carry up our prayers to the *high altar* in heaven; and this also was inserted in king Edward's first Liturgy, but struck out at the first review.—*Waterland's review of the doctrine of the Eucharist*, vol. vii. Oxon. p. 306.

## No. XXIII.—(6.)

In our present Liturgy, the *first* oblation is made in the beginning of the Prayer for the whole state of Christ's Church, immediately after the Priest hath placed the Bread and Wine upon the table, in these words, "Almighty and everliving God, \* \* we humbly beseech thee to accept our alms and oblations." And the *latter* is made, in substance, and according to the intention of the Church, in the Prayer of Consecration to God the Father, where, after the Commemoration



of Christ's offering himself upon the Cross, and the institution of the perpetual memorial of his precious death, God the Father is implored to hear us, while according to the same institution we receive his creatures of Bread and Wine, in remembrance of his Son our Saviour's death and passion.—*Dr. Hickes. The Christian Priesthood asserted.* p. 119. 3rd Ed. 1711.

2. In the Post-communion, after the Lord's Prayer, the Priest desires God of his fatherly goodness "mercifully to accept this our Sacrifice of prayer and thanksgiving:" which hath the same signification it had before, when it was the Prayer and Oblation, out of which that Prayer is taken; I mean the same special, and I may say technical signification it hath in the ancient Eucharistical Offices, to denote the Sacrifice of the bread and wine offered to be spent in that divine service.—*Dr. Hickes. Preface to the Second Series of Controversial Letters.* p. lxii.

#### No. XXIII.—(7.)

##### *Prayer of Oblation.*

After all have communicated, it is presumed by the Rubric that some of the consecrated "*Elements remain*," which the Priest is commanded "*reverently*" to "*place*" on the table, and after the Lord's Prayer, to say that which in the Scotch Liturgy is placed between the Consecration and the Administration, and I think may properly be called the Prayer of Oblation; in which God is desired "*mercifully to accept this our Sacrifice of praise and thanksgiving*;" which words, as they may be understood of the whole Service, so they may likewise be referred to the Eucharistical Elements, part of which, as was observed, are supposed still to remain and stand on the table. \* \* \* \* The doctrine of the Christian Sacrifice has been so horribly abused by the Papists, that our Church chose to be very sparing and cautious in inserting any thing into her Liturgy, that might be improved to any superstitious notions or practices, and only left so much as to shew that she did not renounce the primitive, pious notion of the Christian Sacrifice. It is true she has wholly laid aside those words to be met with in all the ancient offices, "*commemorating we offer*," but the Church (if I understand her rightly,) offers the Bread and Wine in express terms, and though the word "*offer*" is not expressly applied to the Bread and Wine after Consecration, yet I suppose none will dispute, but that an Oblation

may be made by implication, without using the words, "offer" and "oblation."—*Propitiatory Oblation in the Holy Eucharist.* p. 89. [Johnson.]

No. XXIII.—(8.)

[The second Post-communion Prayer may be compared with the following passage from the SIMPLEX AC PIA DELIBERATIO of Abp. Herman.]

Sacerdos.

*Oremus.* Omnipotens æterne Deus, gratias agimus immensæ benignitati tuæ, quod nos corpore et sanguine unigeniti Filii tui Domini nostri cibâsti, et potâsti, et oramus supplices, effice in nobis Spiritu tuo, ut quemadmodum divinum hoc Sacramentum ore sumpsimus, ita etiam gratiam tuam, remissionem peccatorum, communionem cum Christo Filio tuo, et vitam æternam, quæ omnia nobis his Sacramentis exhibuisti, vera fide suscipiamus, et in æternum teneamus, per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti, Deus verus, et verus homo, per omnia sæcula. Amen.

No. XXIV.—(1.)

In the '*Order of the Communion*' published in 1548, (see note xix.) after the Prayer of humble access, which is the same as in the Book of 1549, the following passage occurs respecting the delivery of the Elements.

"Then shall the Priest rise, the people still reverently kneeling, and the Priest shall deliver the Communion first to the Ministers, if any be there present, that they may be ready to help the Priest, and after to the other. And when he doth deliver the Sacrament of the body of Christ, he shall say to every one these words following:

The Body of our Lord Jesus Christ, which was given for thee, preserve *thy body* unto everlasting life.

And the Priest, delivering the Sacrament of the blood, and giving every one to drink once, and no more, shall say,

The blood of our Lord Jesus Christ, which was shed for thee, preserve *thy soul* to everlasting life.

If there be a Deacon or other Priest, then shall he follow with the chalice; and as the Priest ministereth *the bread*, so shall he, for more expedition, minister *the wine*, in form before written.

["Some censured the words in distributing the two kinds in the Lord's Supper, the Body being given for the preserving the Body,

and the Blood of Christ for preserving the Soul. This was thought done on design to possess the people with an high value of the chalice, as that which preserved their souls; whereas the Bread was only for the preservation of their Bodies. But Cranmer being ready to change any thing for which he saw good reason did afterwards so alter it, that in both it was said, '*Preserve thy Body and Soul.*' And yet it stands so in the Prayer, *We do not presume, &c.*'—*Burnet's Hist. Ref.* p. 67.

## No. XXIV.—(2.)

In the Priest's taking of the Sacrament to himself, there is no direction [1552], either for his kneeling when he takes it, or for the words which he is then to say; which is therefore needful here to be added, lest otherwise some contentious Minister might say, that he is not enjoined to kneel in this holy action himself, or to say any words at all when he takes the Sacrament.—*Bp. Cosin. Particulars to be considered.*

["This seems to be altered," says Nicholls, "but still the Rubric is not very clear in this point." See also No. XXIII. 3. towards the end.]

## No. XXIV.—(3.)

Dr. Brett in his dissertation concerning the Ancient Liturgies, having spoken of the earlier forms for the delivery of the Elements, proceeds to notice that of the Roman Church and of our own, as follows:—

"In the Roman Church no one receives the cup but the officiating Priest, nor are the words set down in the Canon, which he uses when he gives the wafer to the people. However when he receives himself, he is directed to say, '*The Body of our Lord Jesus Christ preserve my soul unto eternal life. Amen.*' And then: '*The Blood of our Lord Jesus Christ preserve my soul unto eternal life. Amen.*' The First Liturgy of king Edward VI. added the words '*which was given for thee,*' and also the word '*body*' in this sentence, ordering the Priest to say: '*The Body of our Lord Jesus Christ, which was given for thee, preserve thy Body and Soul unto everlasting life.*' In the Second Liturgy of King Edward VI. to please Martyr and Bucer, and their followers, these words, which were never in any Liturgy before, were ordered to be used at the distribution:—'*Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.*' And

‘*Drink this in remembrance*’ &c. And in the first year of Queen Elizabeth, both these sentences were added together, as they stand in the present Liturgy of the Church of England. Thus we find that in all Churches the Bread and Cup were given as the Sacramental Body and Blood of Christ, and accordingly in the words used at the distribution were always called by the name of his Body and Blood, the name by which he himself called those Elements when he gave them to his disciples: And therefore the Church of England very wisely restored the old form, though she also retained with it Bucer and Martyr’s new form.” p. 295. Ed. 1838.

No. XXIV.—(4.)

The *combined* Form is thus vindicated by L’Estrange:

“Excellently well done therefore was it of Q. Elizabeth’s Reformers, to link them both together; for between the Body and Blood of Christ in the Eucharist, and the Sacramental Commemoration of his passion, there is so inseparable a league, as *subsist* they cannot, unless they *consist*. A Sacramental verity of Christ’s Body and blood there cannot be, without the Commemoration of his death and passion, because Christ never promised his mysterious (yet real) presence, but in reference to such commemoration: nor can there be a true Commemoration without the Body and Blood exhibited and participated; because Christ gave not those visible elements, but his Body and Blood to make that spiritual Representation.”—*The Alliance of Divine Offices*. p. 210.

No. XXIV.—(5.)

The words adopted in the Liturgy of Strasburgh, as used probably by Bucer, and certainly as published by Pollanus in the year 1551, were, “*Panis quem frangimus communicatio est corporis Christi*.” The same words also appear to have been used by Calvin, (Epist. p. 206. ed. Amst.) till, owing to the great number of communicants, he found it desirable to discontinue the practice. In the Churches of Zurich it appears that no words were addressed to the communicants singly, but only a portion of Scripture read, whilst the Elements were distributed. (Gerdesius, *Introd. in Histor. Evang.* p. 327, and *Monum. Antiq.* p. 243.) \* \* \* \* The most eminent and complete sacramentary then in England was John à Lasco, and the words used in his church on the delivery of the bread, “*Accipite, edite, et memineritis corpus Domini nostri Jesu Christi pro nobis in mortem tradi-*

*tum esse in crucis patibulo, ad remissionem omnium peccatorum nostram.* See à Lasco's *Forma ac Ratio Eccles. Min. in Pereg. Eccl. an. 1550.*—*Dr. Cardwell. Preface to the two Books of Common Prayer.* p. xxix.

## No. XXIV.—(6.)

*Dr. Sancroft's Marginal Corrections.* [Bodleian, Arch. D.]

The Body of our Lord Jesus Christ which was given for thee, preserve thy body and soul into everlasting life.

*And here each person receiving shall say, Amen. Then shall the Priest add,*

Take and eat this for the remembrance of Christ who died for thee, &c.

[Then the following direction to the printer: "Only next before the Rubric, 'When all have communicated, &c.' shall this Rubric be inserted."]

*In the Communion time shall be sung (where there is a quire)*

O Lamb of God, that takest away the sins of the world, Have mercy upon us.

O Lamb of God, that takest away the sins of the world, Grant us thy peace.

*With some, or all these sentences of Scripture following.*

[viz. Rom. xi. 33; Psalm ciii. 1, 2, 3, 4, 5; Luke i. "Blessed be the Lord God &c." 1 Cor. i. 30, 31; John v. 13; John viii. "If ye continue in my word, &c." Matth. xxiv. 13; Luke xii. "Happy are those servants, &c." Luke xii. 40; John xii. 35, 36; Rom. xiii. 12; Rom. xiii. 14; 1 Cor. iii. "Know ye not &c." 1 Cor. vi. "Ye are bought &c." John xv. "Herein is the Father &c." Ephes. v. "Be ye followers &c." Rom. viii. 23; Amos v. 12, 13.]

## No. XXIV.—(7.)

In the time of Q. Elizabeth, an objection was made to the delivery of the Elements to each person separately, in a production entitled 'An Admonition to the Parliament.'

*Objection.* Then [at the beginning] it was delivered generally and indefinitely, 'Take ye and eat ye:' we particularly and singularly, 'Take thou and eat thou.'

*An answer &c. by John Whitgifte, D. of Divinitie. London. 1572.*

Here is a high matter in a low house: he that saith, 'take ye and eat ye,' doth he not also say in effect, 'take thou and eat thou,' &c. And forasmuch as every one that receiveth this Sacrament, hath to apply unto himself the benefits of Christ's death and passion, there-

fore it is convenient to be said to every one, 'Take thou, eat thou.' p. 100.

In 1661. the objection was revived as follows :

*Exceptions against the Book of Common Prayer.*

*Rubric.*

Then shall the Minister first receive the communion in both kinds &c., and after deliver it to the people in their hands, kneeling; and when he delivereth the bread he shall say "The Body &c." We desire, that at the distribution of the bread and wine to the communicants, we may use the words of our Saviour as near as may be, and that the Minister be not required to deliver the bread and wine into every particular communicant's hand, and to repeat the words to each one in the single number, but that it may suffice to speak them to *divers jointly*, according to our Saviour's example.

We also desire that the kneeling at the sacrament (it being not that gesture which the Apostles used, though Christ was personally present amongst them, nor that which was used in the purest and primitive times of the Church) may be left free, as it was 1 and 2 Edward, "As touching kneeling &c. they may be used or left, as every man's devotion serveth, without blame."

*The answer of the Bishops to the exceptions of the Ministers.*

Com. Kneel. *It is most requisite* that the minister deliver the bread and wine into *every particular communicant's hand*, and repeat the words in the singular number; for so much as it is the propriety of Sacraments to make *particular obsignation to each* believer, and it is our visible profession that by the grace of God, Christ tasted death for every man.

[See also Canon 21. App. XXV. 1.]

Kneel. at Sacra. Concerning kneeling at the Sacrament we have given account already; only thus much we add, that we conceive it an error to say that the Scripture affirms the Apostles to have received not kneeling. The posture of the paschal supper we know: but the institution of the holy Sacrament was after supper; and what posture was then used the Scripture is silent. The rub. at the end of the I. Edw. C. that leaves kneeling, crossing, &c. indifferent, is

meant only at such times as they are not prescribed and required. But at the Eucharist kneeling is expressly required in the Rubric following.—*Papers which passed between the Commissioners.* 1661.

[At the Revision of the Prayer Book in 1559, [Elizabeth.] Guest suggested to Sir William Cecyl, that the posture in receiving the Communion might be left indifferent. See the Preface, iv. and note xv. 9.]

Because it is taken of some by itself to be sin to receive kneeling, whereas of itself it is lawful; it is left indifferent to every man's choice to follow the one way or the other; to teach men that it is lawful to receive either standing or kneeling.

Thus, as I think, I have shewed good cause why the service is set forth in such sort as it is. God, for his mercy in Christ, cause the parliament with one voice to enact it, and the realm with true heart to use it.

#### No. XXIV.—(8.)

##### *Delivery of the Elements.* Scotch Liturgy. 1637.

When I shall come to set down, (as I purpose God willing to do) the brief story, what hand I had in this Liturgy for Scotland; it shall then appear, that I laboured to have the English Liturgy sent them, without any omission or addition at all, this or any other: that so the Public Divine Service might, in all his Majesty's dominions, have been one and the same. But some of the Scottish Bishops prevailed herein against me; and some alterations they would have from the Book of England, and this was one; as I have to shew under the then Bp. of Dunblain's hand, Dr. Wetherborne; whose notes I have yet by me, concerning the alterations in that Service Book. And concerning this particular, his words are these; 'The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life:' and so—'The Blood &c.' whereunto every receiver answered, 'Amen.' There is no more in King Edward the 6th. his First Book. And if there be no more in ours, the Action will be much the shorter. Besides, the words which are added since, 'Take, eat, in remembrance &c.,' may seem to relish somewhat of the Zuinglian Tenet, that 'the Sacrament is a bare sign taken in remembrance of Christ's Passion.' So that for my part, First, I see no hurt in the omission of those latter words, none at all; And next, if there be any, it proceeded not from me.—*Abp. Laud. History of the Troubles &c.* p. 122.

## No. XXIV.—(9.)

*Here the Party receiving shall say, Amen. Scotch Liturgy.*

This order is a piece of Reformation wherein the Church of Scotland stands single and alone: I call it a piece of Reformation, because it is the reviving of a very ancient custom. The same is the direction in the Constitutions ascribed to the Apostles. 'Ο Ἐπίσκοπος δίδωτω τὴν προσφορὰν, λέγων, Σῶμα Χριστοῦ, καὶ ὁ δεχόμενος λεγέτω, Ἀμήν. 'Ο δὲ Διάκονος καταθέτω τὸ ποτήριον, καὶ ἐπιδιδούς λεγέτω, Αἷμα Χριστοῦ, ποτήριον ζωῆς, καὶ ὁ πίνων λεγέτω, Ἀμήν. " *Let the Bishop give the Oblation of Bread, saying, The Body of Christ, and let him that receiveth it say, Amen. Then the Deacon having the Cup, and delivering it, let him say, The Blood of Christ, the Cup of Salvation, and let him that drinketh say, Amen.*" By Saint Augustine, it should seem to have been of general usage, saying, *Universa Ecclesia accepto sanguine Christi dicit, Amen.* " *The Universal Church at the receiving of the Blood of Christ, answereth, Amen.*" Thus you see upon what terms of Conformity the Scotch Service, in this particular, stands with the ancient practice.—*L'Estrange*, p. 210. Fol. 1690.

## No. XXIV.—(10.)

The following is the Form for the Delivery of the Elements in Jeremy Taylor's 'Office for the Holy Communion.' [See XXII. 21.]

Then reverently taking in his hand the consecrated Bread, that he means to eat, let him say,

The body of our Lord Jesus, which was broken for me, preserve my body and soul into everlasting life. Amen.

Then praying awhile privately, let him receive the chalice saying,

The Blood of our Lord Jesus Christ, which was shed for the remission of my sins, cleanse my soul, and preserve it into everlasting life. Amen.

Then let him pray awhile privately, and recommend to God his own personal necessities spiritual and temporal, and the needs of all his relatives, &c. After that, let him distribute it first to the Clergy that help to officiate, and after that, to the whole Congregation that offer themselves, saying the same words, changing the person.

Vol. xv. p. 302. *Ed. Heber.*



## No. XXIV.—(11.)

*From the SIMPLEX AC PIA DELIBERATIO, of Abp. Herman.*

Deinde ii qui ad communionem admissi sunt, et eam suo loco expectant, ad mensam Domini religiosè accedant ordine, prius viri, deinde mulieres, quibus omnibus integrum Sacramentum præbeatur, ut corpore et sanguine Domini communicent, ita ut ipse id instituit, sumendo non panem tantum, sed etiam calicem.

Ad exhibitionem Corporis Pastor dicat.

Accipe et manduca ad salutem tuam corpus Domini, quod pro te traditum est.

Ad exhibitionem Calicis.

Accipe et bibe ad salutem tuam sanguinem Domini, qui effusus est pro peccatis tuis.

Sub ipsa Communione canatur Agnus Dei, Germanicè et Latinè alternatim, ubi fuerint Clerici. Deinde germanicum illud, *Gott sey gelobet*. Item, *Jesus Christus Unser heylandt*. Siquidem Communio Sacramentorum tantum temporis suppeditet.

## No. XXV.—(1.)

*Rubrics following the Communion.*

In the 'Order of the Communion' 1548, [see Note xix.,] the following provision occurs for consecrating more Wine.

"Note, that if it doth so chance that the wine hallowed and consecrate doth not suffice or be enough for them that do take the communion, the Priest, after the first cup or chalice be emptied, may go again to the altar, and reverently and devoutly prepare and consecrate another, and so the third, or more likewise, beginning at these words, *Simili modo postquam cœnatum est*, and ending at these words, *Qui pro vobis, et pro multis effundetur, in remissionem peccatorum*, and without any levation or lifting up."

2. "Furthermore, no Bread or Wine newly brought shall be used ; but first the words of Institution shall be rehearsed, when the said Bread and Wine be present upon the Communion-Table. Likewise the minister shall deliver both the Bread and the Wine to every Communicant severally." *Canon* 21. 1603.

[The former is probably the place to which Bp. Morton refers in his discourse of the 'Institution of the Sacrament' &c. and concerning which Dr. Brett (speaking of the Rubric which corresponds with it in our present Book) says : 'I confess I cannot find this Rubric in the Liturgy of the Church of England before the Restora-

tion of K. Charles II.' However there seems to have been some order or Rubric to the same purpose, (though I have not yet met with it) since the Bishop so expressly says, 'Our Church has courteously ordained that the words of Institution, *He took Bread, &c.* be applied to every oblation of new bread and wine.'—*Brett's Dissertation*, p. 189. 1838.]

No. XXV.—(2.)

*If the Consecrated Bread or Wine be all spent, &c.*

In the *New Communion Service* of the Church of Scotland, the following Rubric is found relative to the Consecration of more Bread and Wine.

*If the Consecrated bread or wine be all spent before all have communicated, the Presbyter is to consecrate more, according to the form before prescribed, beginning at the words,*

All glory be to thee &c. [See Note xxii. 18.]

*And ending with the words,*

That they may become the body and blood of thy most dearly beloved Son.

[The above passage includes the Institution, Oblation, and Invocation. Compare the fifth Rubric at the end of the Communion Service in the Scotch Liturgy of 1637. The Rubric in the American Book of 1790 follows *mutatis mutandis* the *New Communion Service* of Scotland. See xxii. 19.]

No. XXVI.—(1.)

*The Post-Communion.*

¶ *Sentences of holy scripture to be said or sung, every day one, after the holy communion, called the post-communion.*

If any man will follow me, let him forsake himself, and take up his cross, and follow me.

Whosoever shall endure unto the end, he shall be saved.

Praised be the Lord God of Israel; for he hath visited and redeemed his people. Therefore let us serve him all the days of our life in holiness and righteousness accepted before him. *Luke i.*

Happy are those servants whom the Lord (when he cometh) shall find waking. *Luke xii.*

Be ye ready; for the Son of man will come at an hour when ye think not. *Luke xii.*

The servant that knoweth his master's will, and hath not prepared

himself, neither hath done according to his will, shall be beaten with many stripes. *Luke xii.*

The hour cometh, and now it is, when true worshippers shall worship the Father in spirit and truth. *John iv.*

Behold, thou art made whole; sin no more, lest any worse thing happen unto thee. *John v.*

If ye shall continue in my word, then are ye my very disciples; and ye shall know the truth, and the truth shall make you free. *John viii.*

While ye have light, believe on the light, that ye may be the children of light. *John xii.*

He that hath my commandments, and keepeth them, the same is he that loveth me. *John xiv.*

If any man love me, he will keep my word; and my Father will love him, and we will come unto him, and dwell with him. *John xiv.*

If ye shall bide in me, and my word shall abide in you, ye shall ask what ye will, and it shall be done to you. *John xv.*

Herein is my Father glorified, that ye bear much fruit, and become my disciples. *John xv.*

This is my commandment, that you love together, as I have loved you. *John xv.*

If God be on our side, who can be against us? which did not spare his own Son, but gave him for us all. *Rom. viii.*

Who shall lay any thing to the charge of God's chosen? it is God that justifieth; who is he that can condemn? *Rom. viii.*

The night is past, and the day is at hand; let us therefore cast away the deeds of darkness, and put on the armour of light. *Rom. xiii.*

Christ Jesus is made of God unto us wisdom, and righteousness, and sanctifying, and redemption: that (according as it is written) He which rejoiceth should rejoice in the Lord. *1 Corin. i.*

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy. *1 Corin. iii.*

Ye are dearly bought; therefore glorify God in your bodies, and in your spirits, for they belong to God. *1 Corin. vi.*

Be you followers of God, as dear children; and walk in love, even as Christ loved us, and gave himself for us an offering and a sacrifice of a sweet savour to God. *Ephes. v.*

## No. XXVII.

*When all have communicated &c.*

¶ When all have communicated, he that celebrates shall go to the Lord's table, and cover with a fair linen cloth that which remaineth of the consecrated Elements, and then say,

Having now received the precious body and blood of Christ, let us give thanks to our Lord God, who hath graciously vouchsafed to admit us to the participation of his holy mysteries; and let us beg of him grace to perform our vows, and to persevere in our good resolutions; and that being made holy, we may obtain everlasting life, through the merits of the all-sufficient Sacrifice of our Lord and Saviour Jesus Christ.

Then the Presbyter shall say this Collect of thanksgiving, as followeth.

Almighty and ever-living God, we heartily thank thee, &c. We now most humbly beseech thee, O heavenly Father, so to assist us with thy grace and *Holy Spirit*, that we may continue in that holy communion and fellowship, and do all such good works as thou hast commanded us to walk in, &c.—*New Communion Service of the Church of Scotland*. 1765. See xxii. 19.

## No. XXVIII.—(1.)

*Gloria in Excelsis.*

Called the *Angelical Hymn*, because the first part thereof is the Nativity Carol, mentioned Luke ii. 13; the rest was composed by Ecclesiastical Doctors,—some think St. Hilary; and the fourth Council of Toledo seemeth to imply as much. But the Constitutions of Clemens persuade me it was of earlier entrance, it being there completely the same with ours in all materials, but disposed in two several Prayers, and is that *ἑωθινὸς ὕμνος*, that Morning Hymn, as I suppose, to which Epiphanius, a great follower of Clemens, relateth. Part it was of the *Missa Catechumenorum* in the Mass Book, but worthily translated into the Communion Service by our discreet Reformers, it being formerly mis-laid; this being its proper *ubi*, or place, for two reasons: First, because it is an Hymn. To sing an Hymn after the Distribution of the Elements, is conformity to the mode of Christ. 'Ορᾷς ὅτι ἡ ἑσχατὴ μετὰ τὴν θυσίαν εὐχὴ κατ' ἐκείνον γίνεσθαι τῶνον. i. e. *Thou seest that the last Prayer after the Eucharist is celebrated, is made in imitation of our Saviour's practice.* Again, it is a

compound piece, made up partly of *Doxology*, partly of *Prayer*, and of Prayer addressed to Jesus Christ, the Lamb of God ;—Now it is improper to apply ourselves to Christ, before the action of participation is past ; the reason is, because the blessed Eucharist is a *Sacrifice*, wherein our Saviour Christ is considered as an Immaculate Lamb, offered upon the Altar to God the Father, for the Remission of our sins.—*L'Estrange*. p. 211.

## No. XXVIII.—(2.)

In the Communion office *in present use* in the Church of Scotland, the first part of the *Gloria in Excelsis* has the following passage inserted after “O Lord God, heavenly King, God the Father Almighty;” “And to thee, O God, the only begotten Son Jesu Christ; and to thee, O God the Holy Ghost.”

“Of this very ancient hymn,” says Mr. Skinner in his *Illustration of the Communion Office* of the above Church, [Aberdeen. 1807.] “we have two Editions; one is found in the *Apostolical Constitutions*; the other is annexed to the Psalter of the *Alexandrian Bible*, presented by Lucan to K. Charles I. As there is good reason to believe, that the Constitutions have been defaced by the Arian party, it seems more than probable, that of the two copies, the Alexandrian is the more genuine. When the First Reformed Liturgy was published, the Alexandrian copy had not been discovered; but after its appearance, the Compilers of the present Scotch Office did well to profit by it.”—*Skinner's Illustration of the New Communion Office of Scotland*. p. 169.

[The American Book of 1785 reads ‘Who *hast* taken away the sins’ &c., and also omits a portion of the second part of the above Hymn.]

## No. XXIX.—(1.)

*Upon Wednesdays and Fridays &c.* Rubric l. 1549.

Hoc quoddam est cænæ Dominicæ simulacrum, a perversitate Romanensium Antichristianorum mutuatum. Valet itaque suo modo ad confirmandam superstitiosis hominibus impiam Missæ fiduciam. Hoc habeo per pios, doctos, et graves viros compertum, a quibus etiam fæminæ nobiles palam ausæ sunt petere *memorias* (uti vocant) cum deessent communicantes. \* \* Et, quam possit habere rationem ex verbo Dei, ceteras preces, Psalmos, et divinas lectiones, quarum rerum omnium per se eadem est dignitas, eadem divina vis, dicere ministros aut communibus vestibus, aut solâ indutos simplici Albâ illâ lineâ,

atque aliis in locis, quam ad mensam Domini; istam autem dimidiatam Missam dicere vestibus omnino missalibus, et ad Domini Mensam?—*Buceri Censura*. p. 458.

2. *The Exceptions of the Presbyterian Brethren, &c.* 1661.

That the Minister be not required to rehearse any part of the Liturgy at the Communion-table, save only those parts which properly belong to the Lord's Supper; and that at such times only when the said holy supper is administered.

*Answer of the Bishops, &c.*

That the Minister should not read the Communion Service at the Communion table, is not reasonable to demand, since all the primitive Church used it, and if we do not observe that golden rule of the venerable Council of Nice, "Let ancient customs prevail, till reason plainly requires the contrary," we shall give offence to sober Christians, by a causeless departure from catholic usage, and a greater advantage to enemies of our church, than our brethren, I hope, would willingly grant. The Priest standing at the communion table seemeth to give us an invitation to the holy sacrament, and minds us of our duty, viz. to receive the holy communion, some at least every Sunday; and though we neglect our duty, it is fit the Church should keep her standing.—*Conference at the Savoy. Revision in 1661.*

No. XXIX.—(2.)

*Rubric 4. 1552.*

In the fourth Rubric after the Communion, "the Priests and Deacons of Cathedral and Collegiate Churches are enjoined to receive the Communion with the Priest every Sunday at the least." Questions are here moved, whether the Church did not hereby intend to have the Communion administered in such places every day of the Week, or oftener than once in the Week at the least: and whether the Priest who there waits in his week, ought not to Communicate oftener than every Sunday, or upon every Sunday at the least. Which questions would be in this Rubric determined by some few words added to it.—*Bp. Cosin. Particulars to be considered.*

## No. XXIX.—(3.)

*Rubric 4. 1549.*

*For avoiding of all matters and occasion of dissension, it is meet that the bread be \* \* unleavened and round \* \* but without all manner of print, &c.*

1. The Bread I suppose was ordered to be round, in imitation of the Wafers that had been used both in the Greek and Roman Church ever since the eleventh century; upon which were stamped the figure either of a Crucifix or the Holy Lamb. \* \* The Rubric above mentioned still affording matter for scruple, it was altered at the Review in the 5th of K. Edward.—*Wheatly*, Fol. p. 309.

2. Quod hoc capite est circa fractionis præceptum adjectum in fine, (*neminem debere cogitare, minus recipi &c.*) hæc verba ne ad contentionis rapiantur ab imperitis occasionem, quasi illis affirmetur, Christi corpus in particulis panis quasi localitur inclusum offerri, possent pro his istiusmodi verba supponi,—fractionem istam panis et particularum panis distributionem præcipi tantum ad plenius repræsentandum id quod Dominus egit in suâ novissimâ Cænâ: et quod se mensâ suâ communicantibus singulis cibum impertiri velit vitæ æternæ. Id enim fidelibus per se notum esse, perceptioni et communicationi veræ et solidæ corporis Christi, quæ scilicet fit spiritu, symboli fractionem et partitionem nihil omnino detrudere.—Possent illa libri verba omnino omitti.—*Buceri Censura*. p. 459.

3. In the next Rubric it is said, that at the Communion “it shall suffice that the Bread be such as is usual to be eaten, so it be the best and purest that may be gotten.” It is questioned here, whether by virtue of this order, any Church is restrained from their custom of using Wafers at the Sacrament, as in Westminster they have been always wont to do. To avoid dispute and contention therein, an order would be annexed for that purpose.—*Bp. Cosin. Particulars &c.*

## No. XXIX.—(4.)

*Rubric 6. 1549.*

Illa in hoc quinto capite (ut saltem unus cum ministro communicet, et si nolit ad quem vices communicandi venerunt, communicare, ut alterum pro se offerat qui communicet) et illud in sequenti sexto capite (ut quisque saltem semel in anno communicet) hæc optârim sublata, et in locum eorum reponi gravem ad pastores exhortationem, ut populos suos doceant et exhortentur, sicut semper in Christo

Domino vivere, ita hoc ipsum a Domino percipere et cœnæ divinæ Sacramentis, quotiescunque ea in sacro cœtu celebrantur; ostendantque illis quantâ Christum afficiant contumeliâ, quicumque id facere negligant. Jam cum conceditur, ut quis alium sibi ad sacram communionem substituat, ditiores numulo pauperem aliquem, ut pro ipsis mensæ Domini Communicet, conducant; quod quantum differt a redemptis Missis, nisi quod hæc sacramentorum communicatio redimitur minoris, quam Missæ solebant?—*Buceri Censura*. p. 461.

## No. XXIX.—(5.)

*Rubric 5. 1552.*

It is likewise ordered, that “if any of the Bread and Wine remain, the Curate shall have it to his own use.” Which words some Curates have abused and extended so far to suppose, that they may take all that remains of the *Consecrated Bread and Wine itself* home to their houses, and there eat and drink the same with their other common meats; at least the Roman Catholics take occasion hereby to lay this negligence and calumny upon the Church of England, whereas the Rubric only intends it of such Bread and Wine as remains *unconsecrated*; &c. And therefore for the better clearing of this particular, some words are needful here to be added whereby the Priest may be enjoined to consider the number of them which are to receive the Sacrament, and to consecrate the Bread and Wine in such a near proportion as shall be sufficient for them; but if any of the *consecrated* Elements be left, that he and some others with him, shall decently eat and drink them in the Church, before all the people depart from it.—*Bp. Cosin. Particulars* &c. 1661.

## No. XXIX.—(6.)

*Rubric 7. 1549.*

1. Septimum caput quo jubetur, ut panis Domini non in manus sed in os cuique tradatur, nescio quomodo possit consistere. Ratione certè quæ hoc capite adducta est (ne qui acceptum Domini panem non edant, sed auferant secum secretò, abusuri eo ad superstitiones et horrenda flagitia) non video, ut in os tantum Sacramentum dandum sit, concludi. Nam Minister etiam cum in manus panem præbet, facillè cernere potest, num edatur ab eo cui tradiderit, necne.—*Buceri Censura*. p. 462.



*Revision of the Prayer Book, Primo Eliz.*

## OF RECEIVING THE SACRAMENT IN OUR HANDS.

2. Christ gave the Sacrament into the hands of his Apostles, "Divide it," saith he, "among yourselves." It is decreed, that the Priests should be excommunicated, which did suffer any man to take it with any thing, saving with his *hands*; as then they made instruments to receive it withall. Ambrose thus speaketh to Theodosius the Emperor, "How wilt thou with such hands receive the body of Christ?" "If we be ashamed" saith Austin, "and afraid to touch the Sacrament with foul hands, how much more we ought to fear to take it with an unclean soul."—*Guest to Sir William Cecyl concerning the Service Book.*

[Concilio vi. Constan.—For a note from Collier on the Book of 1559. see Appendix No. xv. 9.]

## No. XXIX.—(7.)

*The Last Rubric, 1552.*

In the last Rubric it is ordered, "that every Parishioner shall communicate at the least three times in the year, and shall also receive the Sacraments, &c." Where the word *Sacrament* in the Plural Number being annexed to their communicating of the Lord's Supper, (which is one Sacrament already past, and supposed to have been taken by the people, who are likewise already baptized in another,) occasion is hereby given to think, that the Church of England alloweth of more Sacraments than two. But this being contrary both to the articles of religion, and the Catechism here following, it is required that in this place some explanation be made of the word *Sacraments*, that there may be no difference between one place and another in our Book.—*Bp. Cosin. Particulars, &c.*

["Shall also receive the Sacraments," expunged at the last Review.]

## No. XXIX.—(8.)

*The Rubrics at the end of the Communion Service.*

The Rubrics at the end of the Communion Service in our present Book are not printed as they were revised in the hand-writing of Sancroft: The following are the variations:—

1st Rubric. "Upon the Sundays and other Holydays (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general prayer (*for the good estate of Christ's*

*Catholic Church) with the final prayer, 'Almighty God, who hast promised to hear &c.' with the Blessing.*

5th Rubric. "And to take away all occasion of dissension and superstition, which any person hath or might have concerning the Bread and Wine : *the Bread shall be such as is usual, yet the best and purest that conveniently may be gotten, though Wafer bread, pure and without any figure upon it, shall not be forbidden, especially in such Churches, where it hath been accustomed. The Wine also shall be of the best and purest that may be had.*"

7th Rubric—not found.

9th Rubric. "After the Divine Service ended, the money which was offered, shall be divided, one half to the Priest; the other half to be employed to some pious or charitable use, for the decent furnishing of the Church, or the relief of the Poor, among whom it shall forthwith be distributed, if need require, or put into the Poor man's Box, at the discretion of the Priest and Churchwardens, and other Officers of the place, that are for that purpose appointed."

[No mention is here made in reference to restoring the directions as to kneeling in the Sacrament of the Lord's Supper.]

#### No. XXX.

The following outline of the order of the Communion Service in the Ancient Liturgies, is taken from the Tracts for the Times, vol. ii. No. 63.

St. Peter's Liturgy. <i>Roman, Milanese, African.</i>	St. James' Liturgy. <i>Oriental.</i>
1. Lift up your hearts, &c.	10. The kiss of peace.
2. Therefore with Angels, &c.	1. Lift up your hearts, &c.
3. Prayers for the Church on earth.	2. Therefore with Angels, &c.
4. Consecration Prayer.	5. Commemoration of our Lord's words.
5. Commemoration of our Lord's words.	6. The Oblation.
6. The Oblation.	4. Consecration Prayer.
7. Prayers for the dead.	3. Prayers for the Church on earth.
8. Breaking of Bread.	7. Prayers for the dead.
9. The Lord's Prayer.	9. The Lord's Prayer.
10. The kiss of peace.	8. Breaking of Bread.
11. Communion.	11. Communion.

St. Mark's Liturgy. <i>Egyptian and Ethiopian.</i>	St. John's Liturgy. <i>Gallican, Ephesian and Mozarabic.</i>
10. The kiss of peace.	3. Prayers for the Church on earth.
1. Lift up your hearts, &c.	7. Prayers for the dead.
3. Prayers for the Church on earth.	10. The kiss of peace.
7. Prayers for the dead.	1. Lift up your hearts, &c.
2. Therefore with Angels, &c.	2. Therefore with Angels, &c.
5. Commemoration of our Lord's words.	5. Commemoration of our Lord's words.
6. The Oblation.	6. The Oblation.
4. Consecration Prayer.	4. Consecration Prayer.
8. Breaking of Bread.	8. Breaking of Bread.
9. The Lord's Prayer.	9. The Lord's Prayer.
11. Communion.	11. Communion.

## No. XXXI.—(1.)

## THE DECLARATION.

*Exceptions of the Presbyterian Brethren against some Passages in the present Liturgy.*

And we desire that the following rubrick in the Common Prayer-book, in 5 and 6 Edw., established by law as much as any other part of the Common Prayer-book, may be restored for the vindicating of our Church in the matter of kneeling at the sacrament, (although the gesture be left indifferent:) "*Although no order can be so perfectly devised,*" &c.

[See also xxiv. 7. at the end.]

*The Answer of the Bishops to the Exceptions of the Ministers.*

This rub. is not in the Liturgy of Queen Elizabeth, nor confirmed by law; nor is there any great need of restoring it, the world being now in more danger of profanation than of idolatry. Besides the sense of it is declared sufficiently in the 28th Article of the Church of England.—*Savoy Conference*, 1661.

## No. XXXI.—(2.)

1. If the Declaration concerning kneeling had formed part of the Book sanctioned by the Parliament of 1552, it seems extremely difficult to explain the language in the Act of Elizabeth 1558, which restores the use of the Book "authorized by Parliament in the said fifth and six years of the reign of king Edward VI., with one alteration or addition of certain lessons to be used in every Sunday in the

year, and the form of the Litany altered and corrected, and two sentences only added in the delivery of the Sacraments to the Communicants, and *none other or otherwise.*" For the Prayer Books of Elizabeth drawn up according to the tenor of this Act do not contain this Declaration. Hence upon the supposition of its having belonged to the Book authorized by Parliament in 1552, we must conclude, which is very improbable, that this important portion was omitted, without any notice being taken of such omission in the Act of 1558.

2. It appears that an account of the differences between the Book of 1552 and that of 1559, was drawn up and sent to Lord Burghley by Abp. Whitgift, who must have been perfectly informed of the history and contents of each. But in this document no mention whatever is made of the Declaration in question. If however it formed part of the Book legally entitled to be called "*King Edward's Second Prayer Book,*" it seems utterly impossible that Abp. Whitgift should have been ignorant of the fact.

3. Nor is it less improbable that the Prelates and Divines, who revised the Liturgy in 1661, should also have been ignorant of the fact. "*We desire,*" said the Presbyterians, "*that the following Rubric in the Common Prayer Book 5 and 6 Edw. VI., established by law as much as any other part of the Common Prayer Book, may be restored, &c.*" If this assertion had been founded on fact, it may be supposed the Bishops must have admitted that the Declaration was at that time still as much in force as ever, although for some reason or other it had been omitted by the Printers. But on the contrary their answer is,—"*This Rubric is not in the Liturgy of Queen Elizabeth, nor confirmed by law,*" &c.

4. Again, from the style and phraseology as contrasted with that of 1662, it appears,—1. that it is no part of the Book of 1552,—2. that it was drawn up afterwards,—3. that it was a Royal Proclamation. The Declaration of 1552 speaks of the Prayer Book as already in existence, and that in a manner which implies that it is no part of that Book. "*Whereas it is ordeyned in the Booke of Common Prayer in the administration of the Lord's Supper.*" The language of the Declaration of 1662 implies that it is part of the Book itself. "*Whereas it is ordained in this office for the administration of the Lord's Supper.*" It is the king that speaks in the former,—"*We willing, &c.*" "*We do declare.*" In the latter it is the Book itself,—"*It is hereby declared, &c.*"

5. Lastly, it is stated by Strype in his *Life of Cranmer*, (Book II. ch. xxxiii.) that “The Book of Common Prayer having the last year (1551) been carefully revised and corrected by the Archbishop and others, the Parliament in April this year (1552) enacted that it should begin to be used every where at All Saints’ Day next. And accordingly, the Book was printed against the time, and began to be read in St. Paul’s Church, and the like throughout the whole city. But because the posture of kneeling was excepted against by some, and the words used by the Priest to the Communicant, at the reception of the bread, gave scruple, as though the adoration of the Host were intended; therefore to take off this, and to declare the contrary to be the doctrine of this Church;—Octob. 27. a letter was sent from the Council to the Ld. Chancellor, to cause to be joined to the Book of Common Prayer lately set forth, a declaration *signed by the King*, touching the kneeling at the receiving of the Communion.”

[The above arguments are gathered from the Irish Eccles. Journal, No. 3. where the Reader may find a learned dissertation upon the subject.]

#### No. XXXII.

*Reserving the Sacrament.* Book of 1549. and Eliz. 1560. Latin.

The Primitive Fathers, though passionately indulgent towards, and tender of their sick brethren in granting them their spiritual *Viaticum*: yet always took a care that the Elements should be consecrated in the Church. And indeed if *Consecration* be of any import, if with God it prevaileth any thing effectual towards the making those Elements the Body and Blood of Christ, if in us it createth any greater reverence to those dreadful mysteries, then certainly that *Consecration* must needs excel all others, which is made in the full Congregation, *ὅπου πατέρων πλῆθος τοσούτων, ὅπου βοή πρὸς τὸν θεὸν ὁμοθυμαδὸν ἀναπέμπεται*, where there is such a concourse of reverend Saints, *plying the Throne of Grace so ardently, and so unanimously for a Blessing upon those Elements.* This Rubric therefore being so consonant to antiquity, and passing the censure of Bucer without the least reproof, had a fair plea for its continuation, had not the Eucharist so reserved been abused, by superstitious carrying it about in solemn procession, and the habitual adoration frequented in the *Romish* practice, moved our Reformers to expunge it. This notwithstanding, I observe in a Latin translation of our Liturgy, *Anno 2. Eliz.*, this Rubric exactly set down according to the first Liturgy of Edward VI.

enjoining the Minister to reserve, *tantum quantum sufficit ægroto; sufficient for the sick Person*. The wonder is not great, if consideration be had of the primary relatives of that translation. This is clearly exhibited in the Proclamation prefixed to it, (for it was set forth by supreme authority.) “Constituimus per præsentem licitum esse et permissum nostrâ autoritate et privilegio regali, tam Decano et sodalitiis Ecclesiæ Christi, in Academiâ nostrâ Oxoniæ, quam Præsidibus, Custodibus, Rectoribus, Magistris, et Sodalitatibus omnium et singulorum Collegiorum Cantabrigiæ, Oxoniæ, Wintoniæ et Etoniæ, hoc modo precandi Latinè uti publicè in Ecclesiis et Sacellis suis.”

\* \* Now this translation being framed particularly for those learned Societies, they might be the better trusted with the Elements reserved, upon a rational presumption that the greater light they enjoyed, the less prone and disposed would they be to error and superstition.—*L'Estrange*. p. 300.

[In the Communion Service of the Nonjurors printed at London in 1718, there is an Order for the Reservation of the Holy Sacrament: and so also in the Greek translation of the same which they sent to the Eastern Patriarchs.]

#### No. XXXIII.

##### *Anointing of the Sick.* Book of 1549.

¶ If the sick person desire to be anointed, then shall the Priest anoint him upon the forehead or breast only, making the sign of the cross, saying thus,

As with this visible oil thy body outwardly is anointed, so our heavenly Father, Almighty God, grant of his infinite goodness that thy soul inwardly may be anointed with the Holy Ghost, who is the spirit of all strength, comfort, relief, and gladness. And vouchsafe for his great mercy (if it be his blessed will) to restore unto thee thy bodily health and strength, to serve him; and send thee release of all thy pains, troubles, and diseases, both in body and mind. And howsoever his goodness (by his divine and unsearchable providence) shall dispose of thee; we, his unworthy ministers and servants, humbly beseech the eternal Majesty to do with thee according to the multitude of his innumerable mercies, and to pardon thee all thy sins and offences committed by all thy bodily senses, passions, and carnal affections; who also vouchsafe mercifully to grant unto thee ghostly strength, by his Holy Spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee; but that thou mayest have perfect victory and triumph against

the devil, sin, and death ; through Christ our Lord : who by his death hath overcome the prince of death ; and with the Father and the Holy Ghost evermore liveth and reigneth, God, world without end. Amen.—*The Visitation of the Sick.*

## XXXIV.—(1.)

At the end of the Burial Service, in the *First Book of K. Edward*, there is also a Form for "*The Celebration of the Holy Communion when there is a Burial of the dead.*" It was omitted in 1552. The following are the variations of this form from the Latin of Elizabeth :

*Quemadmodum.* Psalm xlii.

"Like as the hart desireth the water-brooks : " &c. with the '*Gloria Patri.*'

*The Collect.*

"And at the general resurrection in the last day, both we, and this our brother departed, receiving again our bodies, and *rising again in thy most gracious favour, may, with all thine elect Saints*, obtain eternal glory. Grant this, O Lord God, &c."

Also, the Book of 1549 contains only one Gospel, which is St. John vi. "*Jesus said to his disciples,*" &c.

[Strype, in describing the Funeral of Edward VI. says, that "Abp. Cranmer, however now under a cloud, celebrated his burial after the reformed way, by the English Service Book. To which was joined a Communion, by him also administered, though after much opposition, as we are told. This was the last public office, I suppose, that Archbishop performed."—*Memorials*, vol. ii. p. 432. See also *Burnet's Ref.* vol. ii. p. 244.]

## No. XXXIV.—(2.)

*Cæna Domini in funebribus.*

In the Primitive Church the fashion was, to receive the Communion at the end of the burial, unless it happened to be in the afternoon. \* \* Innocent was this rite whilst it preserved its first intention, but degenerating from its original purity, by masses and dirges, sung for the souls of the dead ; wisely was it done of our second Reformers, to remove not only the evils themselves of such heterodox opinions, but even the occasions of them also, *viz.* the Communion used at

burials. Which being so evident, as to matter of fact, it may seem a wonder, why in the Liturgy established in parliament, and translated into Latin 2 *Eliz.* and this done by regal authority, this Communion order is postliminated into that Burial Office. It could not certainly be done by mischance, nor yet by clandestine practice, for the

- Proclamation itself taketh notice of it : ‘*Peculiariorum quædam in Christianorum funebribus et exequiis decantanda adjungi præcipimus, statuto de Ritu Publicarum precum anno primo Regni nostri promulgato in contrarium non obstante :*’ ‘Some things peculiar at funerals and burials of Christians, we have added and commanded to be used, the Act for Uniformity set forth in the first year of our reign to the contrary notwithstanding.’ So that some other reason must be assigned, which I take to be this : The Office itself consisteth but of four parts, the Introite, Collect, Epistle and Gospel, three whereof are Canonical Scriptures, and the other (the Collect) is so inoffensive, as it bears a part of our Reformed Liturgy. So that the materials being so harmless, nothing could be faulted, but the framing them into an Office : and not this neither, but by accident, in reference to the Popish abuse. The error for whose sake it was at first expunged, was imbibed by few but the vulgar, ready to interpret actions according to their former habits. As for societies of literature, the two Universities and Colleges to which this translation was directed, they being men of more discerning spirits, better might they be trusted with this Office, which it was expected they would consider in its pure principles, separated from the foggy medium of ignorance and superstition.—*L'Estrange*, Fol. p. 303.

[The following passages were inadvertently omitted in their proper places.]

No. VI.—(2.)

*The Exceptions of the Presbyterian Brethren, &c. 1661.*

That the word (Minister) and not (Priest) or (Curate) is used in the Absolution, and in divers other places ; it may throughout the whole book be used instead of those two words.

*Answer of the Bishops.*

It is not reasonable that the word Minister should be only used in the Liturgy, for since some parts of the Liturgy may be performed by a Deacon, others by none under the order of a Priest, viz. Absolution,



Consecration, it is fit that some such word as Priest should be used for those offices, and not Minister, which signifies at large every one that ministers in that holy Office, of what Order soever he be; The word Curate signifying properly all those who are trusted by the Bishops, with cure of souls, as anciently it signified, is a very fit word to be used, and can offend no sober person.—*Papers that passed between the Commissioners, &c.* pp. 6. and 43.

## No. XIX.—(2.)

*The Exceptions of the Presbyterian Brethren, &c.* 1661.

*The Absolution.**Rubric.*

Then shall the priest or the bishop (being present) stand up, and turning himself to the people, say thus.

*Exception.*

The Minister turning himself to the people is most convenient throughout the whole ministration.

*The answer of the Bishops.*

Minister's turning. The Minister's turning to the people is not most convenient throughout the whole ministration. When he speaks to them, as in Lessons, Absolution, and Benedictions, it is convenient that he turn to them. When he speaks for them to God, it is fit that they should all turn another way, as the ancient Church ever did; the reasons of which you may see Aug. lib. 2. de Ser. Dom. in monte.—*Papers that passed between the Commissioners, &c.*, pp. 20 and 90.

## APPENDIX TO THE OFFICES OF BAPTISM.

### No. I.—(1.)

*The following passage from the 'SIMPLEX AC PIA DELIBERATIO' of ABP. HERMAN, may be compared with the First Rubric of this Office.*

"Apud veteres duobus tantum anni temporibus, Paschæ scilicet et Pentecostes, Baptisma publicè administratum est. Quam constitutionem, quia difficile forsitan sit revocare, volumus ut Baptisma non nisi Dominicis et Festis diebus, quibus tota convenire Ecclesia solet, administretur, siquidem non obstiterit imbecillitas infantum, de quibus metuendum, ne non superesse possint ad proximum diem Festum, quo Eucharistiæ tractatio cum Baptismate jungatur, et ii qui infantes ad Baptismum attulerunt, corpore et sanguine Domini nostri Jesu Christi, ex more et instituto primitivæ Ecclesiæ utantur."

### No. I.—(2.)

#### *Rituale Romanum.*

Licet, urgente necessitate, ubique baptizare nihil impediatur; tamen proprius Baptismi administrandi locus est Ecclesia, in quâ sit Fons Baptismalis, vel certè Baptisterium propè Ecclesiam.

Itaque necessitate excepta, in privatis locis nemo baptizari debet, nisi fortè sint regum, aut magnorum principum filii, id ipsis ita depositis, dummodo id fiat in eorum Cappellis, seu Oratoriis, et in aquâ baptismali de more benedictâ.—*De tempore et loco admin. Baptismi.*

### No. II.

#### *Bringing children to the Church porch. 1549.*

Qui auctores fuerunt ejus ritûs, ut quædam fiant pro infantibus baptizandis preces pro foribus templi, hi eam videntur esse rationem secuti, ut eo quoque signo homines confiteantur liberos ipsos ex ipsis concipi et nasci in peccatis. At cum novum populum non deceat signorum multitudo, et hoc ipsum concipi et nasci in peccato cum verbis clavis, tum petitione et susceptione baptismatis satis agnoscant et fateantur, nescio an hic ritus satis habeat in se decentiæ, ordinis, et ædificationis, quibus rebus omnes sunt cærimonix in Ecclesiis et instituendæ et moderandæ. Sunt enim fidelium infantes sancti,

(1 Cor. vii.) ut sint in Ecclesiam deferendi, et per baptismum sanctificandi. Quid absurdi igitur admittatur, si infantes *semel in templum ipsum* inferantur, inque solennem orandi locum, et eodem loco, et prope baptisterium, fiantque super eis omnes preces et lectiones, ubi exaudire illas omnis populus possit?—*Bucer. Script. Anglic.* p. 477, 478.

2. "*Must be ready at the Font.*" 1552.

*Exceptions of the Presbyterian Brethren, &c.* 1661.

*Rubric.*

Ready at the font.

*Exception.*

We desire it may be so placed, as all the congregation may best see and hear the whole administration.

*Answer of the Bishops.*

The Font usually stands, as it did in primitive times, at or near the church door, to signify that baptism was the entrance into the Church mystical; "we are all baptized into one body;" (1 Cor. xii. 12.) and the people may hear well enough.—*Papers that passed between the Commissioners*, pp. 23. and 97.

No. III.—(1.)

*Exceptions of the Presbyterian Brethren &c.* 1661.

There being divers learned, pious, and peaceable ministers who not only judge it unlawful to baptize children whose parents both of them are atheists, infidels, hereticks, or unbaptized, but also such whose parents are excommunicate persons, fornicators, or otherwise notorious and scandalous sinners; we desire they may not be enforced to baptize the children of such, until they have made due profession of their repentance before baptism.

*Before Baptism.*

*Rubric.*

Parents shall give notice over night, or else in the morning.

*Exception.*

We desire that more timely notice may be given.

*Rubric.*

And then the godfathers, and the godmothers, and the people with their children.

*Exception.*

Here is no mention of the parents, in whose right the child is baptized, and who are fittest both to dedicate it to God, and to undertake to God and the Church for it: we do not know that

any persons except the parents, or some others appointed by them, have any power to consent for the children, or to enter them into covenant. We desire it may be left free to parents, whether they will have sureties to undertake for their children in Baptism, or no.

*The answer of the Bishops to the Exceptions of the Ministers.*

“Until they have made due profession of repentance,” &c. We think this desire to be very hard and uncharitable, punishing the poor infants for the parents’ sakes, and giving also too great and arbitrary a power to judge which of his parishioners he pleaseth, atheists, infidels, heretics, &c., and then in that name to reject their children from being baptized. Our Church concludes more charitably, that Christ will favourably accept every infant to baptism, that is presented by the Church according to our present order. And this she concludes out of holy Scriptures (as you may see in the Office of Baptism) according to the practice and doctrine of the Catholic Church. (Cypr. Ep. 59. August. Ep. 28. et de verb. Apost. Serm. 14.)

“And then the godfathers,” &c. It is an erroneous doctrine, and the ground of many others, and of many of your exceptions, that children have no other right to baptism than in their parents’ right. The Church’s primitive practice (S. Aug. Ep. 23.) forbids it to be left to the pleasure of parents, whether there shall be other sureties or no. It is fit we should observe carefully the practice of venerable antiquity, as they desire, Prop. 18.—*Papers that passed between the Commissioners, &c.* pp. 23, and 94. 96.

No. III.—(2.)

Canons 1603.

29. *Fathers not to be Godfathers in Baptism, and Children not Communicants.*

No Parent shall be urged to be present, nor be admitted to answer as Godfather for his own child; nor any Godfather or Godmother shall be suffered to make any other answer or speech, than by the Book of Common Prayer is prescribed in that behalf: neither shall any person be admitted Godfather or Godmother to any Child at Christening or Confirmation, before the said person so undertaking hath received the holy Communion.

## No. III.—(3.)

How long the Church has fixed the number of these sureties, I cannot tell; but by a Constitution of Edmund Archbishop of Canterbury, in the year 1236, and in a Synod held at Worcester in the year 1240, I find the same provision made as is now required by our Rubric, namely, "That there shall be for every male-child, that is to be baptized, two Godfathers and one Godmother, and for every female, one Godfather and two Godmothers.—*Wheatly*, Folio 324.

*The Constitution.*

Ad levandum verò puerum de Fonte, tres ad plus recipiantur; videlicet in Baptismo Maris duo Mares et una fœmina; in Baptismo fœminæ, duæ fœminæ, et unus masculus; quod enim amplius est a malo est.—*Gibson's Codex*, p. 439.

## No. III.—(4.)

In Sancroft's Marginal notes on this office, the Rubrics at the commencement are thus revised:—

"The Ministration of *Public Baptism of children &c.*"

"Nevertheless (if necessity so require) children may *and ought to* be baptized *upon any other days.*"

The Second Rubric in our present Book is inserted after "*And then the Godfathers and Godmothers,*" with the following slight variation: "Who shall be three for every child, that is for a male child, two Godfathers and a Godmother, and for a female, a Godfather and two Godmothers."

"*And the Priest coming to the font (which is to be then replenished with pure water) and standing there, shall say, Hath this child (or if there be more, Hath any one of these children) been already baptized or no? If they answer, No; then shall the Priest proceed as followeth, (varying the form only in those words, which are requisite to express a difference of the sex or number of the children.)—Fol. 1634. Bodleian. [Arch. D.]*

## No. III.—(5.)

*Rituale Romanum.*

Patrinus unus tantum, sive vir, sive mulier, vel ad summum unus et una adhibeantur, ex Decreto Concilii Tridentini; sed simul non admittantur duo viri, aut duæ mulieres, neque baptizandi pater aut mater.

Hos autem Patrinos saltem in ætate pubertatis, ac Sacramento Confirmationis consignatos esse maximè convenit.

Sciant præterea Parochi, ad hoc munus non esse admittendos infideles, aut hæreticos, non publicè excommunicatos aut interdictos, non publicè criminosos aut infames, nec qui sana mente non sunt, neque qui ignorant rudimenta Fidei, &c.

Præterea ad hoc etiam admitti non debent Monachi vel Sanctimoniales, neque alii cujusvis ordinis Regulares a sæculo segregati.

No. IV.—(1.)

*The following passage from the 'SIMPLEX AC PIA DELIBERATIO' of ABP. HERMAN, may be compared with the first prayer in this Office.*

*Oremus.* Pater omnipotens Deus, qui olim impium mundum horribili judicio tuo per diluvium perdidisti, et solam familiam pii Noe, octo tantum animas, pro ineffabili misericordia tua conservasti, et qui obduratum Ægyptiorum Regem Pharaonem cum omnibus copiis et virtute ejus bellica submersisti in mari rubro, populumque tuum Israëliticum siccis pedibus transire fecisti, et in his lavacrum regenerationis Sacrum Baptisma adumbrare voluisti; Præterea Baptismate filii tui Christi Jesu Jordanem et cæteras aquas ad sanctam demersionem atque ablutionem peccatorum consecrasti; Rogamus te pro immensa misericordia tua, infantem hunc propitius respice, veram illi fidem, et Spiritum Sanctum tuum dona, ut per hoc sacrosanctum diluvium in eo submergatur et pereat, quicquid ex Adamo sordium contraxit, ut ex impiorum numero segregatus, in sancta Ecclesiæ tuæ arca *tutus* servari possit, et nomen tuum alacri et ferventi spiritu semper confiteri et sanctificare, et regno tuo constanti fiducia et certa spe inservire, quo tandem cum piis omnibus promissionem æternæ vitæ assequatur, per Jesum Christum Dominum nostrum. Amen.

[The above passage was immediately derived from the '*Forma Norimbergensis*,' but it also stands as the third Prayer in the Baptismal Office which Luther translated into German from the *Ancient Latin*, A.D. 1523. In a revised Office published by the same person in 1524, the Prayer in question remains unaltered. It was probably employed by the whole German portion of the Church Catholic. See Appendix to '*Scriptural Views of Holy Baptism*,' Tracts for the Times. vol. II.]

No. IV.—(2.)

*"Didst sanctify the flood Jordan," &c.*

In primâ precatone super infantem, optârim ista omitti "*And by the Baptism of thy well-beloved Son,*" usque ad, "*We beseech thee &c.*" Quibus verbis memoratur Deum per Baptisma sui benedicti filii Jesu Christi sanctificasse fluenta Jordanis, et omnes alias aquas

ad hanc mysticam peccatorum ablutionem. Scriptura enim hæc non prædicat, et servit hæc loquendi forma superstitiosæ opinioni, quasi aquis vis quædam sanctificandi sit baptisate Christi impressa : &c.—*Buceri. Scripta. Angl. p. 479.*

[This objection was not attended to in the Revision of 1552. See Tabular View.]

2. *Exceptions of the Presbyterian Brethren &c. 1661.*

*In the first Prayer.*

*Exception.*

By the baptism of thy well-beloved Son, &c., didst sanctify the flood Jordan, and all other waters, to the mystical washing away of sin, &c.

It being doubtful whether either the flood Jordan or any other waters were sanctified to a sacramental use by Christ's being baptized, and not necessary to be asserted, we desire this may be otherwise expressed.

*Answer of the Bishops.*

If Jordan and all other waters be not so far sanctified by Christ, as to be the matter of baptism, what authority have we to baptize? And sure his baptism was "dedicatio baptismi."—*Papers that passed between the Commissioners, &c. pp. 23 and 97.*

[The expression objected to was altered at the Review which immediately followed.]

No. IV.—(3.)

In Sancroft's Book, between "Let us pray," and "Almighty and everlasting God, who of thy great mercy, &c." is the marginal note:—

"*And here all the Congregation shall kneel down.*"

After "Hear the words of the Gospel &c." "*Here the people shall stand up and say, Glory be to thee, O Lord.*"

At the end of the Gospel: "*So endeth the Holy Gospel.* Answer. *Thanks be to thee, O Lord.*" In the Exhortation following, for, "alloweth this charitable work &c." "*accepteth our obedience in &c.*" In the passage immediately before the Interrogatories is inserted, ("*Until they come of age to take it upon themselves.*") In the Interrogatories, after, "All this I steadfastly believe," "*Minister. Dost thou promise that thou wilt obediently &c.* Answer. *I do promise.*"

In the prayer of Consecration is found:—

"Regard, we beseech thee, the supplications of thy Church, and grant that these thy servants, (or this child);" and in the thanksgiving after the Lord's Prayer; "So that finally with the residue of thy holy Church." The order for the sign of the Cross is inserted where it now

stands, and 'Church of Christ' written over *Congregation*, but partially obliterated.

In the Exhortation to the Godfathers, &c.—“Forasmuch as *these children have covenanted* and promised by you their sureties to renounce, &c.”

“Then shall he add and say; Furthermore I require you to take care that these children be brought, &c.” “Church” set before the word “Catechism.”

And at the end: “*It is certain from God's word, &c. as at the end of the Preface in Confirmation.*”

There are also one or two directions to the Printer, such as “*Print it [The Gospel] after the New Translation,*” and, “*Print it out large,*” by the side of the Lord's Prayer.—*Folio 1634. Bodleian.* [Arch. D.]

#### No. V.

##### *De Signo Crucis et Prece quod illud pingitur in fronte &c.*

Signum hoc non, tam quod est usûs in Ecclesiâ antiquissimi, quam quod est admodum simplex et præsentis admonitionis crucis Christi, adhiberi nec indecens nec inutile existimo, si adhibeatur modò purè intellectum, et religiosè excipiat nullâ nec superstitione adjunctâ, nec elementi servitute, aut vulgari consuetudine.

Porro verba quæ liber præscribit dicenda, cum hoc signum in fronte et pectore infantium pingunt, probare non possum; non id autem, quod illa non sanctum in se votum contineant, *sed quod jubentur dici ad infantem*, qui ea non intelligit. Nihil enim tale docet Scriptura, et scænica omnia ac ludicra debent ab his mysteriis abesse, &c. Optârim itaque ea verba mutari in formam precis ejusmodi. “Da huic, O Deus, infanti, figmento tuo, sic meritum ac vim excipere crucis filii Dei, ut ejus ipsum nunquam pudeat, semperque crucifigatur mundo, et ei mundus, depugnetque strenuè sub hoc signo contra peccatum, mundum et Satanam; atque perseveret fidelis in tuâ justitiâ atque obsequio usque ad finem vitæ suæ. Amen.”—*Bucer. Script. Angl.* p. 479.

[He [*Bucer*] grants the sign of the Cross a very ancient usage, &c. But then when the child is signed with the Cross, he does not approve the words then used should be spoken to him, because he cannot understand them. But may not the same reason be alleged against the promise made by the Godfathers in the child's name, because he is in no capacity of knowing the meaning or giving his consent to the stipulation? Besides, I do not find Bucer dislikes these words at Infant Baptism, “*I baptize thee &c.*” though here is a direct application to the child himself.—*Collier, Eccl. Hist.* Part ii. Book iv.]



2. The Reviewers of our Liturgy did not indeed exactly comply with him (Bucer), but however they have ordered the form to be spoken to the Congregation, and further, to remove all manner of scruple, have deferred the signing with it till after the child is baptized, *that so none may charge us with making the Ceremony essential to Baptism*, which is now finished before the Cross is made, and which is esteemed, in case of extremity, not at all deficient, where it is celebrated without it.—*Wheatly*, p. 348. Fol.

[There is also a variation in the position of the Rubric relative to Crossing in the Books of 1552 and 1662. See the Tabular View, p. 110. and No. XIV. 2. &c.]

## No. VI.

*Exceptions of the Presbyterian Brethren &c. 1661.**The second Prayer before Baptism.*

May receive remission of sins  
by spiritual regeneration.

This expression seemeth inconvenient, we desire it may be changed into this ; “ May be regenerated, and receive the remission of sins.”

*The Answer of the Bishops to the Exceptions of the Ministers.*

“ Receive remission of sins by spiritual regeneration.” Most proper ; for Baptism is our spiritual regeneration, (*St. John* iii.) “ Unless a man be born again of water and the Spirit, &c.” And by this is received remission of sins, (*Acts* ii. 3.) “ Repent and be baptized every one of you, for the remission of sins.” So the Creed : “ one baptism for the remission of sins.”—*Papers that passed between the Commissioners &c.* pp. 24 and 98.

## No. VII.—(1.)

*The Exorcism in ABP. HERMAN'S Book.*

Hic Pastor adferri infantem propius jubebit, et de nomine interrogabit, quo cognito dicet.

Edico in nomine Domini nostri Jesu Christi omnibus malis Spiritibus, ut ab hoc infante recedant, et nihil mali illi ullo modo inferant.

Post pollice signata in fronte, et in pectore figura Crucis, dicat :

Accipe signum sanctæ Crucis in fronte, ut nunquam te Dei, et Christi tui Servatoris, vel Evangelii ejus pudeat ; accipe et in pectore,

ut virtus Christi crucifixi tibi perpetuo præsidio sit, et certa in omnibus rebus protectio.

[“This Book,” says Strype, “was compiled, if I mistake not, by the pains and learning of Melancthon and Bucer.” Strype’s Mem. of Edw. VI. This appears also from the Epistles of Melancthon, where speaking of the above Book he says, “Erat institutus liber ad exemplum Norimbergense: *Retinuit pleraque Bucerus.*”]

No. VII.—(2.)

*Bucerus de Exorcismo. 1549.*

Est quidem et hæc ratio exorcizandi eos qui baptizari debeant vetustissima; sed nihil est anteponendum ei, quod docet Scriptura verbum Dei, quo nihil est antiquius. Eo verò ii tantùm jubentur imperare dæmonibus, quibus donum collocatum est *δυνάμεις*, jubenturque hi depellere dæmones non ab hominibus quibusvis, sed tantùm a dæmoniis; quales, gratiæ Domino, non sunt omnes nec multi quidem eorum qui adferuntur vel accedunt ad Baptisma. Nam si omnem hominem non viventem in Christo, ac ita potestati adhuc obnoxium immundorum spirituum, velis habere pro dæmoniaco, evacuabis eo Domini et Apostolorum miracula. Præstat itaque ista increpandi verba adversùs malos dæmones, *verti in verba præcandi* ad hunc vel similem forsan modum: “Æterne fili Dei, qui vim omnem malorum spirituum morte tuâ devicisti: depelle ab hoc infante, quem ad Baptisma tuum sanctum, ut membrum fiat tui corporis, vocare es dignatus, fraudem omnem ac violentiam Satanæ et angelorum ejus, liberatumque potestate tenebrarum transfer in regnum filii tui dilecti, ne ulli ei immundi spiritus unquam queant nocere vel in corpore, vel in animâ, propter gloriam nominis tui. Amen.”—*Bucer. Script. Anglic. p. 480.*

[Bucer conceives that the commission even of those who have a miraculous power to dispossess evil spirits, did not extend to exorcise any other persons but those who were dæmoniis. Now he does not think all persons unbaptized in this unhappy condition. If all people before their admission into the Church were thus in the power of the devil, he concludes the miracles of our Saviour and his Apostles in casting out evil spirits will fall under a construction of disadvantage. But the necessity of this inference is more than I can discover: for without doubt there are degrees of diabolic jurisdiction and mischief in these cases. Evil spirits may be suffered to make a malignant impression without having the liberty of an absolute conquest and commanding the motions of the body and mind.—*Collier, Eccl. Hist. Part ii. Book iv.*]

## No. VIII.

*The Address and Collect which follow the Gospel appear to have been taken from the following passage in the 'SIMPLEX AC PIA DELIBERATIO' published by the ARCHBISHOP OF COLOGNE.*

In illo tempore attulerunt ad Jesum, &c.

His verbis et huic facto Domini nostri Jesu Christi super illos fidem habete, nec dubitate eum et vestros infantes sic in sacro Baptismate suscepturum, et complexurum esse ulnis misericordiæ suæ, et benedictionem vitæ æternæ, et sempiternam regni Dei Communionem eis collaturum. Hanc nobis fidem confirmet, et augeat idem dominus et Servator noster Jesus Christus. Amen. \* \* \*

*Oremus.* Omnipotens et æterne Deus, Pater cœlestis, gratias agimus tibi æternas, quòd ad hanc agnitionem gratiæ tuæ et fidei erga te nos vocare dignatus es, auge et confirma hanc fidem in nobis perpetuò. Da huic infanti Spiritum Sanctum tuum, quo regeneretur, et hæres fiat æternæ salutis, quam Ecclesiæ tuæ sanctæ, pueris simul et senibus propter Christum ex gratia et misericordia tua promisisti, per Dominum nostrum Jesum Christum, qui tecum vivit et regnat, &c. Amen.

## No. IX.—(1.)

"Then shall the Priest demand *of the child &c.* these questions following." Book of 1549.

Quid hoc ad infantes, qui nec intelligere dum quicquam possunt, nec fari? Optârim igitur omnes illas hujus Catechismi, nescio cur ita vocati, interrogationes fieri *ad ipsos compadres et commatres*, ad hunc vel similem modum: "Vultis vos, pro vestrâ parte, dare fidelem operam, ut hic infans cum eo adoleverit, discat religionis nostræ Catechismum, eoque percepto renunciât Satanæ, et credere se profiteatur in Deum patrem et filium?" &c.—*Bucer. Script. Anglic.* p. 481.

## No. IX.—(2.)

*Exceptions of the Presbyterian Brethren &c.* 1661.

We know not by what right the Sureties do promise and answer in the name of the infant: it seemeth to us also to countenance the Anabaptistical opinion, of the necessity of an actual profession of faith and repentance in order to baptism. That such a profession may be required of the parents in their own name, and now solemnly renewed when they present their children to baptism, we willingly grant: but

the asking of one for another, is a practice, whose warrant we doubt: and we desire that the two first interrogatories may be put to the parents to be answered in their own names; and the last propounded to the parents, or pro-parents, thus;

Will you have this child baptized into this Faith?

*Answer of the Bishops.*

It hath' been accounted reasonable, and allowed by the best laws, that guardians should covenant and contract for their minors to their benefit. By the same right the Church hath appointed sureties to undertake for children, when they enter into covenant with God by Baptism; and this general practice of the Church is enough to satisfy those that doubt.—*Papers that passed between the Commissioners, &c.* pp. 23 and 97.

No. IX.—(3.)

*The Interrogatories, 1661.*

Dr. Sharp is of opinion that the interrogatories should be repeated as often as there are infants to be baptized.

His reasons are as follow:—

1. That in the form of the interrogatories there is no allowance signified to alter the words from the singular to the plural number, as there is in regard to the *sex* or *number* of the children to be baptized.

[See also Sancroft's Marginal notes, No. III. 4.]

2. That the Rubrics of 1549 may be alleged in support of the practice; "The Priest shall then demand of the child which shall be *first* baptized, &c." And, "When there are many to be baptized, this order of *demanding* &c. shall be used *severally with each child.*"

3. In the Office for adults, added in 1661, although it runs in the plural number except in the baptism and signing of the Cross, yet the interrogatories are in the singular number, and the Rubric requires "the priest to demand of *each* of the persons to be baptized, *severally*, these Questions following."—*Sharp on the Rubric.*

No. X.

*The four Petitions.*

Most Commentators think that the four short petitions for the Child's Sanctification were added to supply the place of the old *Exorcisms*. But it is certain they were placed in the first Book of King Edward, with no such intent. For by that, a Form of Exorcism was to be used over every child that was brought to be baptized:

Whereas these Petitions were only to be used at such times as the Water in the Font was to be changed and consecrated, which was not then ordered to be done above once a month. For which reason the Form for consecrating it, did not, as now, make a part of the public Office for Baptism, but was placed by itself, at the end of the Office for the administration of it in private (i. e. at the end of the whole); for there was no Office then for the Baptism of such as are of riper years.—*Wheatly*, p. 333. Folio.

## No. XI.—(1.)

*De Consecratione Baptismatis.*

Quid mali Satan in Ecclesias Christi invexerit per istas benedictiones atque consecrationes rerum inanimatarum, attigi ex parte aliquâ, cum suprâ agerem de precatione illa in communione, pro benedictione et sanctificatione panis et vini. Constat enim ad quam magicam rerum immutationem persuadendam hominibus, istæ benedictiones sint detortæ. Cum igitur nulla Scriptura eas doceat, ipsaque verba harum precum omnino id sonent, quasi Deus debeat his rebus immanentem aliquam immittere virtutem; non video quâ ratione possint in hac tanta Evangelii luce, hujusmodi benedictiones retineri.—*Bucer. Sc. Angl.* 481.

## No. XI.—(2.)

In the Prayer which is used for blessing the Water which is in the Font, before the Children (then brought to the Church) be baptized in it, there is this expression: "Grant that *all thy Servants*, which shall be baptized in this Water, may receive," &c. Where *all thy Servants* cannot be said, when there is but *one child* brought to the Font for that purpose. And therefore those words would be better changed into these, "Grant that this child (or these children) which shall now be baptized."—*Bp. Cosin. Particulars to be considered.* 1661.

[In the Book of 1549 the Water was consecrated only once in the Month; in that of 1552 at each celebration of the Rite. In the latter Book therefore the above words were probably an oversight.]

## No. XI.—(3.)

*A Prayer of Consecration by Bp. Jeremy Taylor.* [See *Communion Service*, No. XXII. 21.]

Our blessed Lord and Saviour Jesus, who was baptized of John in Jordan, who walked upon the waters, who converted water into wine,

who out of his precious side shed forth blood and water, the two Sacraments of life, unto his holy church, and commanded his disciples to 'teach all nations, baptizing them with water in the name of the Father, of the Son, and of the Holy Ghost: he bless and sanctify by his Holy Spirit this water, that it may be instrumental and effective of grace, of pardon and sanctification: hear us, O most gracious God, that whosoever shall be baptized in this water, may be renewed by thy grace, justified by thy mercy, sanctified by thy Spirit, preserved by thy providence, and guided by thy word; that in this water, springing from the paradise of God, the soul [or souls] presented unto thee may be cleansed and purified, and that there may be added to thy church daily, such as shall be saved in the day of thy glorious appearing, O blessed Lord and Saviour Jesus. Amen.—Vol xv. *Ed. Heber.*

## No. XII.—(1.)

*Baptism by dipping, &c.*

The Offices or Liturgies for public Baptism in the Church of England did all along, so far as I can learn, enjoin dipping without any mention of pouring or sprinkling. The *Manuale ad usum Sarum*, printed 1530, orders thus for the public Baptisms; "*Then let the Priest take the child: and, having asked the name, baptize him by dipping him in the Water thrice; &c.*" In the Common Prayer Book printed 1549, the II. of K. Edward VI. the Order stands thus: "*Shall dip it in the Water thrice,*" &c. Afterward, the Books do leave out the Word *thrice*; and do say; *shall dip it in the Water, so it be discreetly &c.* From this time of K. Edward, Mr. Walker, who has taken the most pains in tracing this matter, [Doctrine of Baptisms, c. 10.] derives the beginning of the alteration of the general custom. He says, that "*dipping was at this time the more usual, but sprinkling was sometimes used: which within the time of half a century* (meaning from 1550 to 1600) *prevailed to be the more general, as it is now almost the only, way of baptizing.*" \* \* In Queen Mary's time the custom of dipping seems to have continued. \* \* But there are apparent reasons why that custom should alter during Queen Elizabeth's reign. The latitude given in the Liturgy, which could have but little effect in the short time of King Edward's reign, might, during the long reign of this Queen, produce an alteration proportionably greater. It being

allowed to weak children (tho' strong enough to be brought to Church) to be baptized by affusion, many fond ladies and gentlewomen first, and then by degrees the common people, would obtain the favour of the Priest to have their children pass for weak children, too tender to endure dipping in the water. \* \*

And another thing that had a greater influence than this, was that many of our English Divines and other people had, during Queen Mary's bloody reign, fled into Germany, Switzerland &c., and coming back in Queen Elizabeth's time, they brought with them a great love to the customs of those Protestant Churches wherein they had sojourned. \* \* \* Mr. Blake who wrote in 1645 a Pamphlet, intitled *Infants' Baptism freed from Antichristianism*, says, p. 1. (in answer to his adversary who had said that Infants, pretended to be baptized by the Ministers of the Church, have not true Baptism, since they are not *dipped* but *sprinkled*;) 'I have been an eye-witness of many Infants *dipped*: and know it to have been the constant practice of many Ministers in their places for many years together.' And again, p. 4. speaking of the present practice of that time, he says, 'Those that dip not infants, do not yet use to sprinkle them, there is a middle way between these two: I have seen several dipped, I never saw nor heard of any sprinkled, or (as some of you use to speak) *rantized*. Our way is not by aspersion but perfusion; not sprinkling drop by drop, but pouring on at once all that the hand contains.' As for *sprinkling* he says; 'I leave them to defend it that use it.'—*Wall's History of Infant Baptism*, quarto, pp. 469—472.

[“As for *sprinkling properly called*,” adds Mr. Wall, “it seems it was in 1645, just then beginning, and used by very few; it must have begun in the disorderly times after 41.”]

#### No. XII.—(2.)

##### *Baptism by dipping, &c.* 1662.

Upon the Review of the Common Prayer Book at the Restoration, the Church of England did not think fit (however prevalent the custom of sprinkling was,) to forego their maxim, that it is most fitting to dip children that are well able to bear it. But they leave it wholly to the judgment of the Godfathers and those that bring the Child, whether the Child may well endure dipping or not: as they are indeed the most proper judges of that. So the Priest is now ordered; “*If the Godfathers do certify him that the Child may well*

*endure it, to dip it in the water discreetly and warily. But if they certify that the Child is weak, it shall suffice to pour water upon it."* The difference is only this: By the Rubric as it stood before, the Priest was to dip unless there were an averment or allegation of weakness; Now, he is not to dip, unless there be an averment or certifying of strength sufficient to endure it.—*Wall's History of Infant Baptism*, quarto, p. 473.

## No. XII.—(3.)

*Rituale Romanum.*

Baptismus licet fieri possit aut per infusionem aquæ, aut per immersionem, aut per aspersionem; primus tamen, vel secundus modus qui magis sunt in usu, pro Ecclesiarum consuetudine retineantur, ita ut trinâ ablutione caput baptizandi perfundatur, vel immergatur in modum Crucis uno et eodem tempore, quo verba proferuntur, et idem sit aquam adhibens et verba pronuntians. *De formâ Baptismi.*

## No. XII.—(4.)

A collection of Offices by Bp. Jeremy Taylor, "intended only as a charitable ministry to them who are not permitted to use those which were appointed formerly."—Vol. xv. p. 312. *Heber.*

Then the Minister of the Sacrament shall take the child in his arms, and ask the name.

Then naming the Child aloud, he shall dip the head, or face, or body, of the Child in the water, saying,

N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

Dipping the head, at the naming of the holy Trinity.

If the Child be weak, or any other great cause intervene, it may suffice, instead of dipping, to sprinkle water on the face, using the same form of words.

Then shall the Priest make the sign of the Cross upon the Child's forehead, saying,

We sign this child with the sign of the Cross, &c.

## No. XII.—(5.)

*A Directory for the public worship of God, &c. ordered by the Lords and Commons assembled in Parliament, 13 Martii, 1644.*

Then the Minister is to demand the name of the Child, which being told him, he is to say, (calling the Child by his name,)

I baptize thee in the Name of the Father, of the Son, and of the Holy Ghost.



As he pronounceth these words, he is to baptize the Child with water : which for the manner of doing it, is not only lawful, *but sufficient, and most expedient to be, by pouring or sprinkling of the water on the face of the Child*, without adding any other ceremony.

## No. XIII.—(1.)

*De Veste candidâ et Chrismate.*

Utrumque eorum signum pervetustum est, &c. Flagrabant veteres sancti summâ Dei observantiâ, et gratitudine adversus ejus beneficia ; populus ad baptismum magnâ religione aderat. *His itaque poterant ista signa esse utilia* ad Dei observantiam, et tanti mysterii religionem magis excitandam et sustentandam. Pridem autem effectum videmus per Antichristos Romanenses, et innatam omnibus hominibus impietatem, quâ sacras colendi Dei cæremonias in varios et nefarios semper convertunt ludos, ut ista hodie signa apud minimè paucos magis retinendæ et augendæ superstitioni ac ludis, quam pietati serviant et religioni. Horum autem malorû amputandæ sunt, non retinendæ occasiones. Et si dicamus usum istorum signorum salutare posse restitui per doctrinam : videmus doctrinam aliis deesse, aliis eò usque non prodesse. Sublata itaque hæc signa malim quam retenta. *Si autem retineri omnino contingat, opto ut salutaris eorum usus quam diligentissimè doceatur et urgeatur.*—*Bucer. Scrip. Angl.* p. 478.

[He grants both these rites have antiquity to plead, but since the religious ardour of the first ages is gone off, these ceremonies, which were signs of it, ought not to be continued. But here, one would have thought he might have concluded the other way : that since these ceremonies were used to honour and explain the Sacrament, they should still have been continued to retrieve the same regard and make the deeper impression.—*Collier, Eccl. Hist.* Part ii. Book iv.]

## No. XIII.—(2.)

*Rituale Romanum.*

Ego te baptizo, &c.

Deus Omnipotens Pater Domini nostri Jesu Christi, qui te regeneravit ex aquâ et Spiritu Sancto, quique dedit tibi remissionem omnium peccatorum, (*Hic inungit*) ipse te liniat Chrismate salutis + in eodem Christo Domino nostro in vitam æternam. Amen.

*Sacerdos.* Pax tibi. *R.* Et cum Spiritu tuo.

*Tum bombacio aut re simili abstergit pollicem suum, et locum inunctum, et imponit capiti ejus linteolum candidum loco vestis albæ, dicens :*

Accipe vestem candidam, quam immaculatam perferas ante tribunal Domini nostri Jesu Christi, ut habeas vitam æternam. *R. Amen.*

*Postea dat ei, vel Patrino, candelam accensam, dicens :*

Accipe lampadem ardentem, et irreprehensibilis custodi Baptismum tuum : serva Dei mandata, ut cum Dominus venerit ad nuptias, possis occurrere ei unâ cum omnibus Sanctis in aulâ cœlesti, habeasque vitam æternam, et vivas in sæcula sæculorum. *R. Amen.*

*Postremo dicit : Vade in pace, et Dominus sit tecum. R. Amen.*

#### No. XIII.—(3.)

“Then the Priest shall *anoint* the infant,” &c. 1549.

Whether the Compilers of King Edward's Liturgy designed this as a continuance of the Unction that anciently made part of the office of Baptism ; or of the Unction, which, though frequently used at the same time with Baptism, was yet rather a ceremony belonging to Confirmation, is not clearly to be discovered. According to the best of my judgment, I take it rather to be the latter : for the Unction, that was an immediate ceremony of Baptism, was always applied, as soon as the party to be baptized was unclothed, and before his entrance into the water. Whereas the Unction enjoined by King Edward's Liturgy is ordered to be applied after the child is thoroughly baptized : For this reason, I do suppose it was continued as a Rubric of the Unction which the Priest used to perform preparatory to Confirmation. And what makes my opinion the more probable is, that in the Old Office for Confirmation, in that Book, there is no Order for the Bishop to anoint those whom he confirms ; which yet it is not to be imagined our Reformers (who shewed such regard to all primitive customs) would by any means have omitted, if they had not known that the Ceremony of Unction had been performed before.—*Wheatly*, p. 342. fol.

#### No. XIV.—(1.)

At the signing the Child with the sign of the Cross, it is said, “*We receive this child into the Congregation of Christ's flock.*” Which word *Congregation* both here and in many other places of the Book, is a new word, never used by any former Liturgy, or ancient Writer in the Church. It were therefore requisite for the avoiding that exception, which the Roman Catholics with some advantage to themselves take against it, that wherever this word is found in the whole Book (as in

divers Collects and in the Gospel upon St. Peter's day it is,) it may be altered and put into the old usual expression of the word, i. e. Church of Christ.—*Bp. Cosin. Particulars to be considered.* 1661.

[In the Gospel for St. Peter's day, the words in the original are 'Ἐκκλησίας, which in the Scotch Liturgy are translated 'Church,' and in a Latin Book of Elizabeth '*Ecclesia*.' In the two Books of Edward, the word is '*Congregation*.' At the last Review the above Collects and Gospel were altered in regard to this expression, but the passage in the Baptismal Service, and certain others were allowed to remain as they were. See also Appendix No. III. *Communion Service*.]

No. XIV.—(2.)

*Exceptions of the Presbyterian Brethren, &c.* 1661.

This Liturgy containeth the imposition of divers ceremonies, which from the first reformation have by sundry learned and pious men been judged unwarrantable, as, \* \* \*

2. That none may baptize, or be baptized, without the transient image of the Cross, which hath at least the semblance of a sacrament of human institution, being used as an engaging sign in our first and solemn covenanting with Christ, and the duties whereunto we are really obliged by baptism, being more expressly fixed to that airy sign than to this holy sacrament.

*Answer of the Bishops.*

The Cross was always used in the Church "*in immortalis lavacro*," (Tertull.) and therefore to testify our communion with them, as we are taught to do in our Creed, as also in token that we shall not be ashamed of the Cross of Christ, it is fit to be used still, and we conceive cannot trouble the conscience of any that have a mind to be satisfied.—*Papers that passed between the Commissioners, &c.* pp. 9. and 74.

No. XIV.—(3.)

Canon xxx. *The lawful use of the Cross in Baptism explained.*

We are sorry that his majesty's most princely care and pains taken in the Conference at Hampton-Court, amongst many other points, touching this one of the Cross in Baptism, hath taken no better effect with many, but that still the use of it in Baptism is so greatly stuck at and impugned. For the further declaration therefore of the true use of this ceremony, and for the removing of all such scruple as might any ways trouble the consciences of them who are indeed rightly religious, following the royal steps of our most worthy King,

because he therein followeth the rules of the Scriptures, and the practice of the Primitive Church; we do commend to all the true members of the Church of England, these our directions and observations ensuing.

*First*, It is to be observed, that although the Jews and Ethnicks derided both the Apostles, and the rest of the Christians, for preaching and believing in him who was crucified upon the Cross; yet all, both Apostles and Christians, were so far from being discouraged from their profession by the ignominy of the Cross, as they rather rejoiced and triumphed in it. Yea, the Holy Ghost by the mouths of the Apostles, did honour the name of the Cross (being hateful among the Jews) so far, that under it he comprehended not only Christ crucified, but the force, effects and merits of his Death and Passion, with all the comforts, fruits and promises which we receive or expect thereby.

*Secondly*, The honour and dignity of the name of the Cross, begat a reverend estimation, even in the Apostles' times (for ought that is known to the contrary) of the sign of the Cross, which the Christians shortly after used in all their actions, thereby making an outward show and profession, even to the astonishment of the Jews, that they were not ashamed to acknowledge him for their Lord and Saviour, who died for them upon the Cross. And this sign they did not only use themselves with a kind of glory, when they met with any Jews, but signed therewith their children when they were christened, to dedicate them by that badge to his service, whose benefits bestowed upon them in Baptism, the name of the Cross did represent. And this use of the sign of the Cross in Baptism was held in the Primitive Church, as well by the Greeks as the Latins, with one consent and great applause. At what time, if any had opposed themselves against it, they would certainly have been censured as enemies of the name of the Cross and consequently of Christ's merits, the sign whereof they could no better endure. This continual and general use of the sign of the Cross, is evident by many testimonies of the ancient fathers.

*Thirdly*, It must be confessed, that in process of time the sign of the Cross was greatly abused in the Church of Rome, especially after that corruption of Popery had once possessed it. But the abuse of a thing doth not take away the lawful use of it. Nay, so far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they held and practised, that, as the Apology of

the Church of England confesseth, it doth with reverence retain those ceremonies which do neither endamage the Church of God, nor offend the minds of sober men : and only departed from them in those particular points, wherein they were fallen both from themselves in their ancient integrity, and from the Apostolical Churches which were their first founders. In which respect, amongst some other very ancient ceremonies, the sign of the Cross in Baptism hath been retained in this Church, both by the judgment and practice of those reverend Fathers and great Divines in the days of King Edward VI. of whom some constantly suffered for the profession of the truth ; and others being exiled in the time of Queen Mary, did after their return, in the beginning of the reign of our late dread sovereign, continually defend and use the same. This resolution and practice of our Church hath been allowed and approved by the censure upon the Communion Book, in King Edward VIth his days, and by the harmony of Confessions of later years : because indeed the use of this sign in Baptism was ever accompanied here with such sufficient cautions and exceptions against all Popish superstition and error, as in the like cases are either fit or convenient.

*First,* The Church of England, since the abolishing of Popery, hath ever held and taught, and so doth hold and teach still, that the sign of the Cross used in Baptism, is no part of the substance of that Sacrament : for when the Minister dipping the Infant in Water, or laying Water upon the face of it, (as the manner also is) hath pronounced these words, "*I Baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost,*" the Infant is fully and perfectly Baptized. So as the sign of the Cross being afterwards used, doth neither add any thing to the virtue and perfection of Baptism, nor being omitted doth detract any thing from the effect and substance of it.

*Secondly,* It is apparent in the Communion Book, that the infant baptized is by virtue of Baptism, before it be signed with the sign of the Cross, received into the congregation of Christ's flock, as a perfect member thereof, and not by any power ascribed unto the sign of the Cross. So that for the very remembrance of the Cross, which is very precious to all them that rightly believe in Jesus Christ, and in the other respects mentioned, the Church of England hath retained still the sign of it in Baptism : following therein the Primitive and Apostolical Churches, and accounting it a lawful outward ceremony

and honourable badge, whereby the infant is dedicated to the service of him that died upon the Cross; as by the words used in the Book of Common Prayer it may appear.

*Lastly*, The use of the sign of the Cross in Baptism, being thus purged from all Popish superstition and error, and reduced in the Church of England to the primary institution of it, upon those true rules of doctrine concerning things indifferent, which are consonant to the word of God, and the judgment of all the ancient fathers; we hold it the part of every private man, both Minister and other, reverently to retain the true use of it prescribed by public authority, considering that things of themselves indifferent, do in some sort alter their natures, when they are either commanded or forbidden by a lawful magistrate, and may not be omitted at every man's pleasure contrary to the Law, when they be commanded; nor used when they are prohibited.

#### No. XIV.—(4.)

##### *Sign of the Cross. The American Books.*

¶ But if the Sponsors shall desire that the sign of the Cross may be omitted, the Minister shall say,

We receive this Child into the congregation of Christ's flock, and pray that hereafter he may never be ashamed, &c.—*American Prayer Book*, 1785.

¶ If those who present the Infant shall desire the sign of the Cross to be omitted, (although the Church knows no worthy cause of scruple concerning the same,) yet in that case the Minister may omit that part of the above which follows the Immersion, or the pouring of Water on the Infant.—*American Prayer Book*, 1790.

[In the above Books the other principal variations in the Offices of Baptism are as follow :—

In the commencing Rubrics, "Baptism should not be administered but upon Sundays and other Holy days, or *occasions of public worship*, [1785] or *Prayer Days*," [1790] the reasons being expunged. In both, "Parents shall be admitted as sponsors, if it be desired." In that of 1785, the whole of the Rubric from "And then the Godfathers," &c. is omitted. In both, the Second Prayer is headed, ¶ *Or this*; and remission of *sin* is substituted for remission of *his sins*. In that of 1790, the passages between the Second Prayer and the Interrogatories, and also the four petitions, need be read only once a month "for the better instructing of the people in the grounds of Infant Baptism." In both the address to the Sponsors reads, "to release him *from sin*," and the Interrogatories are generalized as follow: "Dost thou believe *all* the Articles of the Christian Faith," &c. In that of 1785, "Wilt thou be baptized in this faith" is omitted, and, "Wilt thou endeavour to have him brought up in the fear of

God," &c. inserted. The Book of 1790 omits "*and elect*" before "children" in the Prayer of Consecration; and that of 1785 the entire passage, "Seeing now dearly beloved," &c. The latter also substitutes for the words, "That it hath pleased thee to *regenerate* this Infant," &c. "to *receive* this infant as thine own child by Baptism, and to incorporate him," &c. The same reading is found in the Office for Private Baptism. That of 1785 has the following variation in the first sentence of the final Exhortation; "Forasmuch as ye have promised for this child, that ye will endeavour to have him instructed in the Articles of the Christian Faith, &c." In both Books, the words "*Vulgar tongue*," and the Rubrics relating to the salvation of children baptized, and the signing of the Cross, are omitted. In the Office of Private Baptism, the Questions "*to those that bring any child*," and also the words "*who being born in original sin*," are expunged in both; and in the passage immediately following the Lord's Prayer, the Book of 1785 reads, "Give thy Holy Spirit to this infant, that being an heir of everlasting salvation," &c. In that of 1790, the entire passage is wanting.]

## No. XV.—(1.)

*The Testimony of ABP. CRANMER to the doctrine of Baptismal  
Regeneration.*

## 1.

The second birth is *by the water of Baptism*, which Paul calleth the bath of regeneration, *because our sins be forgiven us in baptism, and the Holy Ghost is poured into us, as into God's beloved children*, so that by the power and working of the Holy Ghost, we are born again spiritually, and made new creatures. And so *by baptism* we enter into the kingdom of God, and shall be saved for ever, *if we continue to our lives end in the faith of Christ*.—*Cranmer's Catechism*, p. 182. Oxford.

## 2.

For this cause Christ ordained baptism in water, that as surely as we see, feel, and touch water with our bodies, and be washed with water, *so assuredly* ought we to believe, *when we be baptized*, that Christ is verily present with us, *and that by him we be newly born again spiritually, and washed from our sins*, and grafted in the stock of Christ's own body, and be apparelled, clothed, and harnessed with him in such wise, that as the Devil hath no power against Christ, so hath he none against us, *so long as we remain grafted in that stock*, and be clothed with that apparel, and harnessed with that armour.—*Defence of the true doctrine and use of the Lord's Supper*. Book I. Chap. 12.

## 3.

Learn diligently, I pray you, the fruit and operation of baptism. For it worketh forgiveness of sins, it delivereth from death and power of the Devil, it giveth salvation and everlasting life to all them that believe, as the words of Christ's promise doth evidently witness. But peradventure some will say; how can *water* work so great things? To whom I answer, that it is not the *water* that doth these things, but *the almighty word of God (which is knit and joined to the water) and faith*, which receiveth God's word and promise. For without the word of God water is water, and not baptism. But when *the word of the living God is added and joined to the water*, then it is the *bath of Regeneration*, and baptism water, and the lively spring of eternal salvation, and a bath, that washeth our souls by the Holy Ghost.—*Catechism*, p. 190.

## 4.

In our spiritual Regeneration there can be no sacrament of baptism if there be no water. For baptism is no perfect sacrament of spiritual Regeneration, without there be as well the element of water, *as the Holy Ghost, spiritually regenerating the person that is baptized*, which is signified by the said water. \* \* \* But forasmuch as he (i. e. Christ) is joined to the bread but sacramentally, there followeth no impanation thereof, no more than *the Holy Ghost is in a quate*, that is to say, made water, *being sacramentally joined to the water in baptism*. \* \* \* Likewise is *the nature of the water changed in baptism*, forasmuch as, beside its common nature, which is to wash and make clean the body, it declareth unto us, that *our souls be also washed and made clean by the Holy Ghost*.—*Defence of the true doctrine*, &c. Book II. Chap. 8—11.

## 5.

I trust you understand wherefore Baptism is called the bath of regeneration, and how in baptism we be born again, and be made new creatures in Christ. The which doctrine you shall the better understand, if you consider in what condition you were *before you were baptized*, and in what state you stand in after your baptism.

First, *before we were baptized* it is evident that we were sinners, and he that is a sinner can have no peace nor quietness of conscience before he come to Christ, so much he feareth God's wrath and everlasting damnation. But after that our sins *in baptism* be forgiven us,



and we believe the promise of God, and so by our faith be justified, then our consciences be quieted.—*Catechism*, p. 187.

## 6.

The wonderful work of God is not in *the water*, which only washeth the body, but God by his omnipotent power worketh wonderfully in the *receivers thereof*, scouring, washing, and making them clean inwardly, and as it were new men, and celestial creatures. This have all old authors wondered at, this wonder passeth the capacities of all men's wits, *how damnation is turned into salvation, and of the son of the Devil condemned into hell, is made the son of God and inheritor of heaven*. This wonderful work of God all men may marvel and wonder at; but no creature is able sufficiently to comprehend it.—*Answer to Gardiner*. Book III. p. 122. *Jenkins*.

We ought not only to have an eye to the water, but to God rather which did ordain the baptism of water, and commanded it to be done in his name. For he is almighty, and able to work in us *by baptism* forgiveness of our sins, *and all those wonderful effects and operations for which he ordained the same*, although man's reason is not able to conceive the same.—*Catechism*, p. 186.

Water in the font, or vessel, hath not the reason and nature of a sacrament but when it is put to the use of christening, and then it is *changed* into the proper nature and kind of a sacrament, *to signify the wonderful change*, which Almighty God by his omnipotence *worketh really in them that be baptized therewith*.—*Answer to Gardiner*. Book III. p. 281. *Jenkins*.

## No. XV.—(2.)

*Exceptions of the Presbyterian Brethren, &c. 1661.*

That whereas throughout the several offices, the phrase is such as presumes all persons (within the Communion of the Church) to be regenerated, converted, and in an actual state of grace &c., which cannot be rationally admitted in the utmost latitude of charity: we desire that this may be reformed.

*Answer of the Bishops to the Exception.*

The Church in her prayers useth no more offensive phrase than St. Paul uses, when he writes to the Corinthians, Galatians, and others, calling them in general the Churches of God, sanctified in Christ Jesus, by vocation saints, amongst whom, notwithstanding

there were many who by their known sins (which the Apostle endeavoured to amend in them) were not properly such, yet he gives the denomination to the whole from the greater part, to whom in charity it was due, and puts the rest in mind what they have by their baptism undertaken to be, and what they profess themselves to be; and our prayers and the phrase of them surely supposes no more than that they are saints by calling, sanctified in Christ Jesus, by their baptism admitted into Christ's congregation, and so to be reckoned members of that society, till either they shall separate themselves by wilful schism, or be separated by legal excommunication; which they seem earnestly to desire, and so do we.—*Papers that passed between the Commissioners, &c.* pp. 7 and 44.

No. XV.—(3.)

*Exceptions of the Presbyterian Brethren, &c. 1661.*

*In the Prayer after Baptism.*

<p>That it hath pleased thee to regenerate this infant with thy Holy Spirit.</p>	<p>We cannot in faith say, that every child that is baptized is "regenerated by God's Holy Spirit;" at least it is a disputable point, and therefore we desire that it may be otherwise expressed.</p>
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*Answer of the Bishops to the Exception.*

Seeing that God's sacraments have their effects, where the receiver doth not "ponere obicem," put any bar against them, (which children cannot do); we may say in faith of every child, that is baptized, that it is regenerated by God's Holy Spirit: and the denial of it tends to Anabaptism, and the contempt of this holy sacrament, as nothing worthy, nor material, whether it be administered to children or no.—*Papers that passed between the Commissioners, &c.* pp. 24 and 99.

[Similar exceptions were taken to the words in the Confirmation Office, "*Who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, &c.*" and to those in the Catechism, "*in my baptism, wherein I was made a member of Christ, the child of God, and an inheritor, &c.*" which last the Presbyterian Ministers conceived might be more safely expressed thus: "*Wherein I was visibly admitted into the number of the members of Christ, the children of God, and the heirs (rather than 'inheritors') of the kingdom of heaven.*"]

## No. XV.—(4.)

I shall shew what evidence there is that the acknowledging a *saving Regeneration of every Infant baptized*, hath been the doctrine publicly received in this Church ever since the Reformation. This is the more probable sense of that *Rubric before the Catechism*, in the former Book of Common Prayer, and that *at the end of Baptism* in the present Book, both which declare that *children baptized are undoubtedly saved*; that is (as the I. Book of Edward VI. and our present Book do express it) *if they die in their infancy, and before they commit actual sin*. And our Book of Homilies declareth, that *Infants being baptized, and dying in their infancy, are by his (CHRIST'S) Sacrifice washed from their sins, brought to God's favour, and made his children, and inheritors of his kingdom of heaven*. To these I shall add what Bishop Cranmer, who was a great instrument in our Reformation, and Bp. Jewell a principal defender thereof, write concerning Baptism, complying with the sense here expressed.

Bp. Cranmer saith, '*For this cause Christ ordained*' &c. [See XV. 1.]

Bp. Jewell declareth the doctrine of the Church of England thus: '*We confess and have evermore taught, that in the Sacrament of Baptism, by the death and blood of Christ, is given remission of all manner of sin, and that not in half or in part, or by way of imagination or by fancy; but whole, full, and perfect of all together, so that now, as S. Paul saith, There is no condemnation to them that be in Christ Jesus.*'—Dr. W. Faulkner's *Libertas Ecclesiastica*, p. 229. Ed. 1683.

[For the above passages see '*Homily of Salvation*,' part I. and Bp. Jewell's *Defence of Apology*, part II. c. 11. sect. 3.]

## No. XVI.—(1.)

In the Exhortation to the Godfathers &c., it is appointed that the children "shall be taught the Creed, the Lord's Prayer, &c. in the *English Tongue*." But suppose (as it often falls out) the children of strangers, which never intend to stay in England, be brought there to be baptized, shall they also be exhorted and enjoined to learn those principles in the *English tongue*? It would be freer from exception, if these words were thus expressed: "In the *Vulgar Tongue* which they shall use."—Bp. Cosin. *Particulars to be considered*. 1661.

## No. XVI.—(2.)

*The following passage from ABP. HERMAN'S 'SIMPLEX AC FIA DELIBERATIO' may be compared with the Exhortation to the Sponsors in our own Book.*

Quod igitur dilecti hic in conspectu Dei, et Christi Servatoris, qui inter nos est, et coram Ecclesia ejus sancta promisistis, id summa fide et diligentia memineritis præstandum esse. \* \* \* Nullius ergo laboris vos pigeat, quin quisque pro suo loco, pro sanguinis conjunctione, et vocatione, hunc curet Domino piè et religiose educandum, et instituendum, quo servare tandem possit omnia quæ Christus Servator nobis præcepit. Pertinet igitur ad vos qui a Deo dati estis huic infanti parentes, cognati aut susceptores, ubi primum excreverit, curare ut ad scholas ut in Ecclesiam ducatur, quò in Christi mysteriis, et in aliis instituatur plenius, quò gratiam et immensa Dei beneficia, in Baptismo collata intelligat, suæ fidei rationem coram Ecclesiæ reddat, Diabolo et mundo cum omnibus concupiscentiis ipsa re renunciât, Christo Domino nostro et Ecclesiæ ejus sese consecrare in omnem obedientiam studeat, juxta evangelium ejus, atque ita in Christo Domino nostro, usque in finem perseveret, atque in novitate vitæ perpetuò proficiat.

[In the above Office this passage immediately follows the Interrogatories to the Sponsors.]

## No. XVI.—(3.)

It is certain by God's word that children, being baptized, (if they depart out of this life in their infancy) are undoubtedly saved.—*Preface to Confirmation. Book of 1549.*

*Articles about Religion set out by the CONVOCATION, 1536.*

As touching the Holy Sacrament of Baptism, we will that all bishops and preachers shall instruct and teach,—that the promise of grace and everlasting life, which promise is adjoined unto this Sacrament of Baptism, pertaineth not only unto such as have the use of reason, but also to infants, innocents, and children; and they ought therefore and must needs be baptized: and that by the Sacrament of Baptism, they do also obtain remission of their sins, the grace and favour of God, and be made thereby the very sons and children of God, *insomuch as infants and children, dying in their infancy shall undoubtedly be saved thereby, or else not.*—*Wilkins' Concilia*, Vol. iii. p. 818.

2. *Homily on Salvation.* 1547.

*Infants being baptized and dying in their infancy*, are by this sacrifice washed from their sins, brought to God's favour, and made his children, and inheritors of his kingdom of heaven.

[This Homily is generally ascribed to Archbishop Cranmer.]

3. It is certain by God's word that children, being baptized, have all things necessary for their salvation, and be undoubtedly saved.—*Preface to Confirmation. Book of 1552, and the Books of Elizabeth.*

*Exceptions of the Presbyterian Brethren &c.* 1661.

Although we charitably suppose the meaning of these words was only to exclude the necessity of any other sacraments to baptized infants; yet these words are dangerous as to the misleading of the vulgar, and therefore we desire they may be expunged.

*Explanation and defence of the above by the Bishops.*

It is evident that the meaning of the words is, that children baptized, *and dying before they commit actual sin, are undoubtedly saved, though they be not confirmed*; wherein we see not what danger there can be of misleading the vulgar, by teaching them truth; but there may be danger in this desire of having these words expunged, as if they were false; for St. Austin says, he is an Infidel that denies them to be true.—*Papers that passed between the Commissioners, &c.* pp. 27 and 102, *Ed.* 1661.

## 4. BAXTER.

Some say that the word '*all*' children is not in, and *of some* it is true.

*Answer.* The *indefinite* here according to common speech is equivalent to an *universal*. *Children baptized dying before actual sin*, is equal to *all children baptized*. Your consciences must tell you, that if you limit it to some only, you cross the sense of the Compilers of the Liturgy. I am sure Dr. Gunning, who brought it in, hath publicly expressed his sense for the salvation of *all* such infants.—*Life of Baxter*, p. 428. *Ed.* 1696.

## No. XVII.—(1.)

"*First let them that be present &c.*" Rubric 3. before Private Baptism.

1. In Dr. Cardwell's Documentary Annals, there is a Paper of "Interpretations and further Considerations" of the Injunctions of

Q. Elizabeth, [1559] drawn up by the Archbishop and Bishops for the better direction of the Clergy, in which the following passage occurs:—

Item, "That private baptism in necessity, as in peril of death, be ministered either by the curate, deacon, or reader, or *some other grave and sober man*, if the time will suffer."—Vol. i. 206.

2. The following Article amongst others was subscribed by the Archbishops, Bishops and Convocation in the year 1575.

"Twelfthly, And whereas some ambiguity and doubt has arisen among divers, by what persons private baptism is to be administered, forasmuch as by the Book of Common Prayer allowed by statute, the Bishop of the diocese is to expound and resolve all such doubts as shall arise concerning the manner, how to understand, do, and execute the things contained in the same Book; it is now by the said Archbishop and Bishops expounded and resolved, and every of them do expound and resolve, that the said *private Baptism, in case of necessity, is only to be administered by a lawful minister or deacon*, called to be present for that purpose, *and by none other*. And that every Bishop in his diocese shall take order that this exposition of the said doubt shall be published in writing before the first day of May next coming, in every Parish church of his diocese in this province; and thereby all other persons shall be inhibited to intermeddle with the ministering of Baptism privately; it being no part of their vocation."

[“This article,” says Collier, “being particularly remarkable, I have given it in the words of the record.”—Vol. ii. 552. See also *Gibson's Codex*, p. 447.]

3. In 1584, nine years after the passing of the above Canon, a memorial was presented by the Puritans to Abp. Whitgift, praying, amongst other things,—

“That all baptizing by midwives and women may from henceforth be inhibited and declared void.”

The Archbishop replied,

“That the Baptism ministered by women is lawful and good, *howsoever they minister it, lawfully or unlawfully*, (so that the institution of Christ, touching the word and elements, is duly used,) no learned man ever doubted until now of late, some one or two, who, by their singularity in some points of religion, have done more harm and given

to the adversary greater advantage than any thing else could do."—*Strype's Life of Abp. Whitgift*. Book iii. Records No. xvi.

[From the above memorial and the answer to it, it seems very probable that the foregoing Canon of 1575, although agreed to by Convocation, was not generally observed and acted upon in the Church. According to Gibson, the Canon in question was not published in the *printed* copy with the others at that time set forth.]

No. XVII.—(2.)

*Private Baptism, 1603.*

At the First Day's Conference at Hampton Court, January 1604, none but the Bishops and Deans appointed for that purpose, and the Lords of the Council, were admitted; the king acquainting them that the reason of his consulting them by themselves, (i. e. to the exclusion of the Presbyterian representatives) was to receive satisfaction concerning several usages in the worship and discipline of the Church. The first related to the Book of Common Prayer.

An account of the Conference is given in a Paper entitled, "*The summe and substance of the conference which it pleased his excellent Majestie to have with the Lords, Bishops and others of his clergie, at which most of the Lords of the councill were present, &c. Jan. 14. 1603. Contracted by William Barlow, Doctor of Divinity, and Dean of Chester.*" The following passage from the above will illustrate the present subject.

"In the Book he required satisfaction about three things. First, about confirmation; &c. The second was for absolution; &c. The third was private baptism: if private for place, his majesty thought it agreed with the use of the primitive church; if for persons, that any but a lawful minister might baptize anywhere, he utterly disliked; and in this point his highnesse grew somewhat earnest against the baptizing by women and laikes. \* \* \*

The Lord Archbishop [*Whitgift*] proceeded to speak of private baptism, shewing his Majesty, that the administration of baptism by women and lay-persons was *not allowed* in the practice of the Church, but *enquired of* by bishops in their visitation, and *censured*; neither do the words in the book inferre any such meaning. Whereunto the King excepted, urging and pressing the words of the book, that they could not but intend a permission, and suffering of women, and private persons to baptize. Here the Bishop of Worcester [*Babington*] said, that indeed the words were doubtful, and might be pressed to that

meaning, but yet it seemed by the contrary practice of our Church, (censuring women in this case) that the compilers of the book did not so intend them, and yet propounded them ambiguously, because otherwise, perhaps, the book would not have then passed in the parliament, (and for this conjecture, as I remember, he cited the testimony of my Lord Archbishop of York :) whereunto the Bishop of London [*Bancroft*] replied, that those learned and reverend men, who framed the book of Common Prayer, intended not by ambiguous termes to deceive any, but did, indeed, by those words *intend a permission of private persons to baptize in case of necessity*, whereof their letters were witnesses; some parts whereof he then read, and withall declared that the same was agreeable to the practice of the antient church; urging to that purpose, both Act. 2. where 3000. were baptized in one day, which for the apostles alone to do, was impossible, at least improbable; and besides the apostles, there were then no bishops or priests: and also the authority of Tertullian, and St. Ambrose in the fourth to the Ephesians, plain in that point, laying also open the absurdities and impieties of their opinion who think there is no necessity of baptism, which word necessity he so pressed not, as if God without baptism could not save the child; but the case put, that the state of the infant, dying unbaptized, being uncertain, and to God only known; but if it die baptized, there is an evident assurance that it is saved; who is he that having any religion in him, would not speedily, by any means, procure his child to be baptized, and rather ground his action upon Christ's promise, than his omission thereof upon God's secret judgement.

His Majesty replied, first to that place of the Acts, that it was an act extraordinary, neither is it sound reasoning from things done before a church be settled and grounded, unto those which are to be performed in a church stablished and flourishing: that he also maintained the necessity of baptism, and alwaies thought, that the place of S. John, '*Nisi quis renatus fuerit ex aqua,*' &c. was meant of the sacrament of baptism, and that he had so defended it against some ministers in Scotland, and it may seem strange to you my lords, saith his Majesty, that I, who now think you in England give too much to baptism, did 14 moneths ago in Scotland argue with my divines there for ascribing too little to that holy sacrament. Insomuch that a pert minister asked me if I thought baptism so necessary, that if it were omitted, the child should be damned? I answered him, No, but if



you, being called to baptize the child, though privately, should refuse to come, I think you shall be damned. But this necessity of baptism his Majesty so expounded, that it was necessary to be had, where it might be lawfully had, *id est*, ministred by lawful ministers, by whom alone, and by no private person, he thought it might not in any case be administred; *and yet utterly disliked all rebaptization, although either women or laikes had baptized.*

Here the Bishop of Winchester [*Bilson*] spake very learnedly and earnestly in that point, affirming, that the denying of private persons in cases of necessity to baptize, were to cross all antiquity, seeing that it had been the ancient and common practice of the church, when ministers at such times could not be got, and that it was also a rule agreed upon among divines, that the minister is not of the essence of the sacrament. His Majesty answered, though he be not of the essence of the sacrament, yet is he of the essence of the right and lawful ministry of the sacrament, taking for his ground the commission of Christ to his disciples, Matt. xxviii. 20, 'Go preach and baptize.'—

The issue was a consultation, whether into the rubrick of private baptism, which leaves it indifferently to all laikes or clergy, the words, curate or lawful minister, might not be inserted, which was not so much stuck at by the bishops."—*The Summe and Substance, &c.* 1604. [Bodleian.]

No. XVII.—(3.)

*Hooker's Ecclesiastical Polity, 1597.*

"To women's Baptism in private, by occasion of urgent necessity, the reasons that only concern ordinary Baptisms in public, are no just prejudice: neither can we by force thereof disprove the practice of those Churches, which (necessity requiring) allow Baptism in private to be administered by Women. We may not from laws that prohibit any thing with restraint, conclude absolute and unlimited prohibitions: although we deny not, but they which utterly forbid such Baptism, may have, perhaps, wherewith to justify their orders against it. For, even things lawful are well prohibited, when there is fear lest they make the way to unlawful more easy. And it may be, the liberty of Baptism by women at such times, doth sometimes embolden the rasher sort to do it, where no such necessity is. But whether of permission *besides law*, or in presumption *against law*,

they do it, is it thereby altogether *frustrate, void, and as though it were never given* ? They which have not at the first, their right Baptism, must of necessity be *re-baptized*, because the law of Christ tyeth all men to receive Baptism. *Iteration* of Baptism once given, hath been always thought a manifest contempt of that ancient Apostolic aphorism, *one Lord, one Faith, one Baptism* : Baptism not only *one*, in as much as it hath every where the *same substance*, and offereth unto all men *the same grace* ; but *one* also, for that it ought not to be received by any one man above *once*."

[This argument he pursues in a convincing manner ; and goes on to give the history of re-baptizing maintained by St. Cyprian, whom he affirms to have been mistaken : he observes also —That *the Teacher's error is the People's Trial, harder and heavier by so much to bear, as he is in worth and regard greater that mispersuadeth them.*—After which he proceeds as follows :—]

"Sith the Church of God hath hitherto always constantly maintained that to re-baptize them which are known to have received true Baptism, is unlawful : that if Baptism be seriously administered, in the same element, and with the same form of words, which Christ's institution teacheth, there is no other defect in the world that can make it frustrate, or deprive it of the nature of a true Sacrament : and lastly, that Baptism is only then to be re-administered, when the first delivery thereof is void, in regard of the fore-alleged imperfections, and no other : shall we now in the case of Baptism, which, having both for *Matter* and *Form* the substance of Christ's institution, is by a fourth sort of men voided for the only defect of Ecclesiastical authority in the Minister, think it enough, that they blow away the force thereof, with the bare strength of their very breath, by saying—*We take such Baptism to be no more the Sacrament of Baptism, than any other ordinary bathing to be a Sacrament* ? It behoveth generally all sort of men, to keep themselves within the limits of their own vocation ; and seeing God, from whom men's several degrees and preeminencies do proceed, hath appointed them in his Church, at whose hands his pleasure is, that we should receive both Baptism and all other public medicinable helps of soul, perhaps thereby the more to settle our hearts in the love of our ghostly superiors ; they have small cause to hope, that with him their voluntary services will be accepted, who thrust themselves into functions, either above their capacity, or besides their place, and over-boldly intermeddle with duties, whereof no charge was ever given them. They that in any

thing exceed the compass of their own order, do, as much as in them lieth, to dissolve that order which is the harmony of God's Church. Suppose therefore, that in these and the like considerations, the law did utterly prohibit Baptism to be administered by any other, than persons thereunto solemnly consecrated, what necessity soever happen; are not many things *firm being done*, although in part done otherwise than positive rigour and strictness did require?"—*Book v.* pp. 262. 270. *Oxford* 1820.

## No. XVII.—(4.)

*Thorndike on Lay Baptism.*

"If the charge of baptizing given the Apostles, had been meant of the *Office of ministering*, not of the *power of granting it*, what reason could there be, that St. Peter, having converted Cornelius and his company, should not baptize them in person, but command them to be baptized? *Acts x.* 48."—*Rights of the Church in a Christian State.* p. 107.

"When the power of Confirming, proper to the Bishop, evidenceth, that he alone *granteth* Baptism (either by particular appointment, or by general law, in which his authority is involved) but a layman sometimes may *minister* it; we see what St. Paul means when he says, *1 Cor. i.* 17. *God sent me not to baptize, but to preach the Gospel:* Our Lord having said, *Matth. xxviii.* 19. *Go preach and make Disciples of all nations, baptizing them in the Name of the Father, Son, and Holy Ghost:* To wit, that the power of *appointing* it, not the ministry of *doing* it, is proper to the Apostles and their successors."—*Epilogue*, Lib. iii. p. 150.

"But a great many witnesses speak not so much, as the law, the rule, the custom, of giving Baptism by *any man that was a Christian* in that case of necessity, (*i. e.* rather than any one should die unbaptized) for, out of that case of necessity, the Office of Baptizing belonged to the very highest in the Church; to wit, so as might stand with the more weighty employments of their office: for otherwise, a little common sense would serve to inform them, that those offices which required more of their personal knowledge, skill, wisdom, and goodness, were to be preferred before the Office of Baptizing; which, though it concerns salvation, yet requires no such qualities. Can any man then imagine any reason, why all Christians are *licensed*, or rather *commanded* to baptize in that case, but the

*necessity of the Office?* And that no infant should go out of the world unbaptized?"—*Epilogue*, Lib. iii. p. 67.

"As for the Sacrament of Baptism; that, as the Bishop only allows it, in any case that may be questionable; so the *ministering* of it may come to a Deacon in the Priest's absence, nay to a layman, rather than that any child should die unbaptized."—*Just Weights and Measures*, p. 114.

No. XVII.—(5.)

*Dr. Cosin on Lay Baptism.*

In the case of Baptism, we take just exceptions against a layman, or a woman, that presumes to give it; and may as justly punish them by the censures of the Church wherein they live, for taking upon them to do that Office, which was never committed unto them; yet, if once they have done it, we make not their act and administration of Baptism void; nor presume we to *iterate* the Sacrament after them.—*Letter to Mr. Cordel*. 1650.

No. XVII.—(6.)

*Changes of the Rubrics for Private Baptism.*

The first thing I would observe to the reader, upon these changes of the Rubric, is, that they were made by the King's sole authority and command. They had neither *Act of Parliament*, nor *Act of Convocation*, to countenance them. This was a stretch of power, but because it troubled nobody, it was easily submitted to. However, though the alterations were very reasonable and good, yet they were not *legal*, till made so by the legislative power in 1661.

But, *secondly*, taking them, as they now are, to be both good and obligatory, the question is, whether the Church of *England* does hereby declare, that *Lay-baptism* is invalid? To which I reply,

1. The Church of *England* does certainly call for, and require a *lawful Minister* to be the administrator of Baptism.

2. The Church of *England* does certainly (at least since 1661 or 1662) by a *lawful Minister*, mean and intend a Minister *Episcopally ordained*.

3. The Church of *England* neither allows, nor permits, any other than such as are *Episcopally ordained*, to administer Baptism.

4. The Church of *England* does hereby (implicitly at least) forbid any other than those of *Episcopal Ordination*, to baptize.

5. The Church of *England* *inquires after, censures, and punishes* (where she can) such as administer Baptism, if they are not qualified lawfully to do it.

But after all, I must own, that I do not think the Church of *England* does, by any, or all these *Rubrics*, intend to make or declare *Lay-baptism* to be *invalid*. She *calls for* none but lawful Ministers; it is true; all churches in the world do the same thing; it is not to be expected they should do otherwise. She does, by her *Rubrics*, *allow* or *permit* no other; that is also certain; can any church, by a *rule*, allow a thing she thinks *irregular*? Even the *Rubric* of King Edward's *Book*, was so worded, as to leave it disputable and doubtful whether the Church allowed or intended to allow of *Lay-baptism*, in cases of necessity: insomuch that Archbishop Whitgift and Bishop Babington contended, that it did not *permit* such *Lay-baptism*. And much less can it be expected that a *Rubric*, that was changed on purpose to remove such doubt, should *permit* or *allow* of *Lay-baptism*. But none of these things do either in themselves *nullify* and *invalidate* *Lay-baptism*, or signify that the Church does look upon it as *invalid*, when once it is administered or conferred by a *Lay-hand*. For if it did, it would certainly and expressly order such children to be *re-baptized*. Why should it not, since it maintains the necessity of Baptism, where it can be had? The Church of *Rome*, in all the *Rubrics* of its *Form of Baptism*, supposes the administrator of that Sacrament to be always a proper and an authorized person: It says in every place, that *the Priest* is to do so and so, and *the Priest* is to say thus and thus; and in none of its *public Forms* does it allow or permit *any other* to officiate: And yet we know the doctrine of that Church allows and approves of *Lay-baptism*. We know that, in fact, when a *Priest* is not present, that it allows a *Deacon* to baptize; when a *Deacon* is not to be had, it allows a *Subdeacon* to baptize; when a *Subdeacon* is not present, it allows a *Layman* to baptize; when a *Layman* is not there, it allows a *woman* to do it; nay, if a *Layman* be utterly ignorant of the *Form*, or *words*, it allows the *midwife* before him, to baptize the child. This we know is the doctrine, this we know is the practice of the Church of *Rome*; and yet in all the *Rubrics* of its *Office of Baptism*, it only mentions the *Priest*, the *Sacerdos*; and it tells us in none of them, that it permits or allows of *any other* but a *Sacerdos*. Who can expect it should? it is not a proper place for it. And therefore I do not by any means

think it a conclusive way of arguing, to say the Church of *England* has, by its Rubrics, invalidated *Lay-baptism*, because, by its Rubrics, it requires only a *lawful Minister* to baptize, and forbids all others to baptize, and blames, and condemns, and punishes such as baptize, who are not lawfully qualified to do so. This only signifies that she would not have it done; but it does not signify, that it is not *effectually* done, when it is *actually* done. For if it did, she must order it to be done again, if she judged it absolutely necessary to be done at all. I do not pretend to enter into the merits of the cause, nor to dispute whether Lay-baptism be valid, or invalid; nor whether it be lawful or unlawful to re-baptize such as have been baptized by Lay-hands. This is not at present my undertaking: But my aim is to shew, that the Church of *England* has not, by these *Rubrics*, declared Lay-baptism to be invalid; or, (in other words) that a lawful Minister is so essential to the validity of Baptism, that Baptism administered by a Lay-hand is null and void.—*Bp. Fleetwood. The Judgment of the Church of England.* p. 524. *Ed.* 1737.

No. XVII.—(7.)

*The Question of Lay-Baptism brought before Convocation in 1712.*

Another conceit was taken up, of the invalidity of lay-baptism, on which several books have been writ; nor was the dispute a trifling one, since, by this notion, the teachers among the dissenters passing for laymen, this went to the re-baptizing them and their congregations.

Dodwell gave the rise to this conceit; he thought that none had a right to give the sacraments, but those who were commissioned to it; and these were the apostles, and after them, bishops and priests ordained by them: it followed upon this, that sacraments administered by others were of no value. This made the dissenters pass for no Christians, and put all thoughts of reconciling them to us far out of view: and several little books were spread about the nation, to prove the necessity of re-baptizing them, and that they were in a state of damnation till that was done; but few were by these arguments prevailed upon to be re-baptized: this struck even at the baptism by midwives in the Church of Rome; which was practised and connived at here in England, till it was objected in the conference held at Hampton-Court, soon after king James the first's accession to the crown, and baptism was not till then limited to persons in orders;

nothing of this kind was so much as mentioned in the year 1660, when a great part of the nation had been baptized by dissenters; but it was now promoted with much heat.

The bishops thought it necessary to put a stop to this new and extravagant doctrine; so a declaration was agreed to, *first against the irregularity of all baptism by persons who were not in holy orders; but that yet, according to the practice of the primitive church, and the constant usage of the Church of England, no baptism (in or with, water in the name of the Father, Son, and Holy Ghost) ought to be reiterated.* The archbishop of York [Sharp] at first agreed to this; so it was resolved to publish it in the name of all the bishops of England; but he was prevailed on to change his mind; and refused to sign it, pretending that this would encourage irregular baptism: so the archbishop of Canterbury, with most of the bishops of his province, resolved to offer it to the convocation. It was agreed to in the upper house, the bishop of Rochester only dissenting; but when it was sent to the lower house, they would not so much as take it into consideration, but laid it aside; thinking that it would encourage those who struck at the dignity of the priesthood. This was all that passed in convocation.—*Burnet's History of the reign of Queen Anne.*

[The passage relating to the Abp. of York is not accurately stated by Burnet. It appears by a letter from Abp. Sharp to the Abp. of Canterbury, that there was no alteration of his opinion as to the validity of Lay-baptism; but he doubted the expediency of *declaring* such an opinion. "I am," says he, "entirely of the same sentiments that we all declared we were;" but he adds, "I can by no means come into the proposal your Grace has now made in your letter, in that we should *declare* under our hands the validity of lay-baptism, for I am afraid this would be too great an encouragement to the Dissenters to go on in their irregular uncanonical Baptisms." See the Life of Abp. Sharp, p. 373.]

2. On Wednesday May 14th, 1712, the Lords the Bishops sent down the following paper to the Lower House of Convocation.

"Forasmuch as sundry persons have of late, by preaching, writing and discourses, possessed the minds of many people in the communion of our Church with doubts and scruples about the validity of their baptism, to their great trouble and disquiet, we, the presidents and bishops, have thought it incumbent on us to declare, in conformity with the judgment and practice of the Catholic Church of Christ, and of the Church of England in particular, that such persons as have been already baptized in or with water, in the name of the Father, and of the Son, and of the Holy Ghost, though their baptism was irregular for want of a proper administrator, ought not to be baptized again. This we do to prevent, and (to

use the words of Archbishop Whitgift) 'not to bring confusion into the Church,' for let men take heed that they usurp not an office whereunto they be not called, for God will call them to account for so doing; but to teach a truth, to take a yoke of doubtfulness from men's consciences, and to resist an error not much differing from Donatism or Anabaptism."

On the 23rd of May the prolocutor of the Lower House carried up the following paper to the House of Lords :

"The Lower House having on May 14 received from your lordships a paper relating to the validity of baptism administered by unauthorized persons, did enter into a debate thereupon, and thought it no ways proper to take into consideration the matter of that paper during the sitting of this Convocation, and have resolved to lay before your lordships some of the reasons for which they declined entering into the consideration of the said paper.

"I. Because the validity of such baptism is a point which the Catholic Church, and the Church of England in particular, hath hitherto avoided to determine by any synodical declaration.

"II. Because the inconveniences manifestly attending such a determination would, in their humble opinion, far outweigh the conveniences proposed by it, especially at a time when the divine authority of the priesthood is so openly struck at by some, and the advantage of an episcopal mission derived by an undoubted succession from the Apostles, is so much undervalued by others.

"III. But, thirdly, were it thought proper synodically to consider and determine this matter, yet they humbly conceive that nothing of this kind ought to be done but in full assembly of the clergy, after due notice given to all their members to attend and afford their assistance on so important an occasion."

[On Friday, May 30th, Dr. Cannon, Archdeacon of Norfolk, and several other members of the Lower House, had their names entered as dissenting from the above-mentioned paper.]

*Annals of the Reign of Queen Anne*, vol. xi. pp. 376. 379.

#### No. XVII.—(8.)

##### *The judgement of SIR H. JENNER.*

Archies Court of Canterbury, May 8th, 1841.

This was a proceeding instituted by Mastin v. Escott, Vicar of Gedney in Lincolnshire, for refusing to bury a child, who had been baptized with the proper matter and form by a Wesleyan Minister; the said T. S. Escott being aware of such fact of baptism, and assigning it as the ground for refusing to comply.

The learned judge stated, "That the question which the court is called upon to decide, is, whether a child that received the outward and visible form of baptism, i. e. which had been sprinkled with water in the name of the Father, and of the Son, and of the Holy Ghost, by a dissenting Minister, that Minister not being an ordained



minister of the Church of England, not episcopally ordained, was to be considered within the terms of the Rubric "unbaptized."

[Here it was shewn, I. That in the very early, if not in the earliest ages, baptism by lay hands, with the proper matter and form, i. e. with water, and in the name of the Holy Trinity, was held to be valid, and on no account to be repeated. II. That the practice of the Ancient Church had been adopted in this country up to the time of Henry VIII. III. That by the Rubrics of the Books of Edward VI. baptism by lay-hands was declared to be lawful and sufficient, and not to be repeated; and that these Rubrics were confirmed by Act of Parliament. IV. That they also underwent no material alterations in the reign of Q. Elizabeth. V. That the Canon agreed on by Convocation in 1575 [see Appendix XVII. 1.] was involved in great obscurity, and was never considered to have any binding authority. VI. That the Commissioners at Hampton Court, 1603, strongly as they were opposed to baptism by laymen and women, yet could not prevail on themselves absolutely and expressly to prohibit it, still less to declare such baptism *null and void*. VII. That such a notion would be inconsistent with the King's language against Rebaptization, and with the wording of the Proclamation, "that some *small things* might rather be explained than changed,"—a passage incompatible with alterations such as those contended for. VIII. That the Rubric respecting persons "dying unbaptized" was inserted at the Restoration. But what was the meaning of the word "unbaptized?" In its usual sense it would apply to persons, to whom this Sacrament had not been administered, without reference to the administrator. IX. But it had been objected that the term applied to persons not baptized by a "lawful minister" i. e. by a minister episcopally ordained. X. Now although by the expression "lawful minister" the Law since 1661 certainly intended an episcopally ordained minister, it does not follow that acts performed by persons not so ordained are null, for then they should have been so declared by authority, which was not the case at the Restoration. The Bishops at that time neither refused to confirm persons not episcopally baptized, nor did they instruct their clergy to re-baptize in such cases. It was therefore not intended to include within the term "re-baptized" those who had already been baptized with the proper form and matter, though not by a lawful minister. In fact the practice continued as it was, irregular undoubtedly, but not null and void. XI. That this view of the question is borne out by the minutes of the conference at Lambeth in 1712, [See Appendix XVII. 7.] up to which time lay-baptism in the opinion of the Church of England was valid so as not to be repeated, and that a person so baptized was not a person unbaptized, and not entitled to Christian burial. XII. That the foregoing argument may be proved from Hooker, Bingham, Fleetwood, &c. against Waterland and Wheatly. XIII. That the Church does not esteem the Minister an essential part of the Sacrament appears to follow from the last Rubric in the Office of Private Baptism [James 1603, and Charles II. 1662.] compared with the Catechism on the Sacraments, and that this statement is not inconsistent either with the 23rd Article, or the 69th Canon, as alleged by Mr. Escott.]

"Then it seems upon the whole of the case that the law of the Church is beyond all doubt that a child baptized by a layman is

validly baptized. Therefore the law calls upon the judge to pronounce, that the articles admitted in this case have been proved; that the party promoting the office of the judge has established, that Mr. Escott being duly informed, and having due notice of the death of the child, and being also duly informed that the child had been baptized by a Dissenting Minister, refused to perform the office for the interment of the dead over the body of that child; and that Mr. Escott has failed in establishing to the satisfaction of the judge, that the Church does consider a child baptized by an unordained minister, is not validly baptized; and consequently has failed to establish, that the child in this case was unbaptized according to the doctrine of the Church of England, and according to the meaning of the Rubric prefixed to the order for the burial of the dead. The sentence therefore which the Court must pronounce must be, that Mr. Mastin has sufficiently proved the articles by him exhibited, and that Mr. Escott has failed in proving the allegation by him given in.

Judgment of suspension for three months.

*Abridged from a full Report &c. by W. C. Curties, LL.D.*

#### No. XVII.—(9.)

##### *De Ministro Baptismi. Rituale Romanum.*

Legitimus quidem Baptismi Minister est Parochus, vel alius Sacerdos a Parocho vel ab Ordinario loci delegatus; sed quoties infans, aut adultus versatur in vitæ periculo, potest sine solemnitate *a quocumque baptizari in qualibet lingua, sive Clerico, sive Laico etiam excommunicato, sive Fidei, sive infidei, sive Catholico sive hæretico, sive viro, sive femina, servatâ tamen formâ et intentione Ecclesiæ.* Sed si adsit Sacerdos, Diacono præferatur, Diaconus Subdiacono, Clericus Laico, et vir feminae, nisi pudoris gratiâ deceat feminam potius, quam virum baptizare infantem non omnino editum, vel nisi melius femina sciret formam et modum baptizandi. Quapropter curare debet Parochus, ut Fideles, præsertim obstetrices rectum baptizandi ritum probè teneant et servent. Pater aut mater propriam prolem baptizare non debet, præterquam in mortis periculo, quando alius non reperitur, qui baptizet, neque tunc ullam contrahunt cognationem, quæ matrimonii usum impediat.

## No. XVII.—(10.)

*The remitting of children to those who bring them, without either the hypothetical baptism, or reception into the congregation.*

The point is this: supposing, by the answer made to the first interrogatory, "By whom was the child baptized?" it should appear that it was baptized by a lay hand; but by the answers to the following questions, it should appear nevertheless that it was baptized with water, and with the right form of words; what is the officiating minister to do? Proceed in the office of receiving the child he cannot, because he cannot certify that "in this case all is *well done, and according to due order* concerning the baptism of the child." Nor is he authorized in such case to administer baptism *hypothetically*; because the use of that form is expressly restrained to such cases where uncertain answers are given concerning the *matter* and the *form*, which are termed "*the essentials*," as you will see in the rubric at the end of this office, in which there is nothing said of the administrator, or his commission, as if this were a point not essential, not absolutely necessary. Nor doth it appear by any Rubric in this office, or by all of them together what it is a minister must do, when he is satisfied as to the *form of administration*, but not as to the *person of the administrator*.—No doubt recourse should be had in this and all parallel cases, to that general direction which is given in the last clause of the Preface concerning the service of the Church; where it is said, that "all points of doubt, arising from the want or from the obscurity of the rubrics, must be referred to the bishop; and if he determine them not, to the archbishop." And, as this is the only regular and safe method, so I am inclined to believe, it was the real design of our revisors, that this particular point of lay-baptism should not receive any public resolution in the office, much less be left to the private determination of the officiating minister, but be subjected to the examination, judgment, and final decision of the ordinary of the diocese.—*Dr. Sharp on the Rubric.*

## No. XVIII.—(1.)

*De Baptismo recens natis collato propter periculum vitæ.*

ABP. HERMAN.

Pro concionibus docendus et admonendus erit populus, ne faciliè divinissimum hoc Sacramentum privatim administrare presumat. In Ecclesia enim et per suos Ministros summa gravitate, et religione

administrari dignum est, idque maximè interest ad id, ut salutariter dispensetur, et percipiatur, sed si extrema necessitas urserit, *tum qui adsunt periclitanti infantulo*, jungant sese in Domino, piè sublati ad Deum animis, misericordiam ejus in Christo Domino nobis promissam et exhibitam super infantulo imploret, eumque dicta oratione Dominica baptizent, In nomine Patris et Filii et Spiritûs sancti. Quod cum fecerint, ne dubitent infantem suum verè baptizatum, peccatis ablutum, in Christo renatum, et Filium hæredemque Dei factum esse. Pro hoc ergo tanto Dei beneficio, gratias agant Deo, et ne putent Baptisma *iterandum in pueris ita baptizatis*. Quia in omnibus rebus, quoad licet, ad eam rationem agere debemus, quam Dominus præscripsit. *Si pius aliquis vir tum adfuerit*, cum infans extremè laboraverit, ejus ministerio ad Baptismum utendum est.

Porro si ita baptizatum domi infantem supervivere contingat, deferri ad templum postea æquum est, a suis parentibus, cognatis, et susceptoribus, quos frequentes et religiosè adesse convenit, ut qui gratias agere pro immenso hoc regenerationis beneficio infanti suo collato, et offerre eum Deo et Servatori suo in Ecclesia debent. Hos ergo Pastores interrogabunt, *qua ratione, et quibus verbis infantem baptizdrint*, an ita ut præcepit Dominus, in aqua, et in nomine Patris, et Filii, et Spiritûs sancti. Qui si responderint *se super infantem invocasse Deum, rogasse pro illo*, et in nomine Patris, et Filii, et Spiritûs sancti baptizasse, et credere se verè peccatis mundatum, et Deo renatum esse, debent Pastores eos in hac fide confirmare, et infantem ejusmodi nequaquam rebaptizare: et ut homines magis consolentur, et tanti Sacramenti celebratio magis augeatur, et commendetur Christi beneficium per Baptismum in puerum collatum, comprobabunt id in Ecclesia, adhibita lectione sancti Evangelii, et precatione ad hunc modum.

Pastor, cum adfuerint qui talem infantem adferunt Domino, primum interrogabit eos.

Dilecti in Christo, Quandoquidem omnes in peccato et ira Dei nati simus rei æternæ mortis, atque condemnationis, nec alia ratione consequi remissionem peccatorum, justitiam, et vitam æternam possimus, quàm per fidem in Christum, et his malis, mortis scilicet et iræ Dei, cum hic quoque infans obnoxius natus sit, interrogo vos num Christo oblatus sit, eique per Baptismum insertus?

Si respondeant se ita credere, Interrogabit præterea, *per quem hoc factum sit, et quibus præsentibus*. Cumque hos nominarint, rogabit eum, qui baptizasse in-

fantem dicetur, si adest, aut alios qui tum adfuerint, *an invocatum sit nomen Domini super eo*, et habita oratio pro eo?

Ubi respondebunt et hoc factum esse. Rogabit, *Quomodo baptizatus infans sit?*

Si tum respondeant, In aqua, et cum hac verborum forma, baptiso te in nomine Patris, et Filii, et Spiritus sancti. Postremum interrogabit.

*An certo sciant se verbo Dei rite usos esse*, juxta institutionem Domini, quod si respondeant se meminisse et scire,—

Addat Pastor.

Quando quidem dilecti in Christo, omnia in nomine Dei, et juxta institutum ejus facta circa Baptisma hujus infantis audio, in nomine Christi *rectè vos fecisse pronuncio*, *Egent enim gratia Dei infantes, quam non denegat eis Servator noster Christus*, ubicumque illa pueris juxta verbum ejus petitur, nec enim alligavit beneficium redemptionis suæ ullis locis, temporibus, vel personis. Nam quocumque in loco credentes ipsi in ejus nomine conveniunt, medius ipse illis adest, et invocatus fide efficax est, in verbo et Sacramentis suis, atque præstat solidè quicquid Sacramentis suis offert, et verbis suis pollicetur. Ad confirmandam vero hanc fidem, et ad excitandum nos ad gratias agendas Domino, pro tanto ejus beneficio, quod huic infantulo per Baptisma collatum est, audiamus ex Evangelio, quomodo Dominus velit infantes sibi adferri, et benignè benedicere sibi oblati. *Marci x. De Baptismo.*

#### NO. XVIII.—(2.)

*Exceptions of the Presbyterian Brethren &c. 1661.*

##### PRIVATE BAPTISM.

We desire that Baptism may not be administered in a private place at any time, unless by a lawful minister, and in the presence of a competent number; that where it is evident that any child hath been so baptized, no part of the administration may be reiterated in public, under any limitations: and therefore we see no need of any Liturgy in that case.

##### *Answer of the Bishops to the exception.*

“We desire that baptism may not be administered in a private place,” and so do we, where it may be brought into the public congregation. But since our Lord hath said, (St. John iii.) Unless one be born of water, &c. we think it fit that they should be baptized in private, rather than not at all. It is appointed now to be done by the lawful minister. Nor is any thing done in private, reiterated in

public, but the solemn reception into the congregation, with the prayers for him, and the public declaration before the congregation, of the infants, now made by the Godfathers, that the whole congregation may testify against him, if he does not perform it; which the ancients made great use of.—*Papers that passed between the Commissioners &c.* pp. 99, 100.

### No. XVIII.—(3.)

#### *Private Baptism.*

In the three commencing Rubrics of this office the variations in our present Book from the "*Marginal notes and directions to the Printer*" in Sancroft's handwriting are not material. We find however "Minister" instead of "Curate," and "But when *great need*," &c. In the Rubric "*And let them not doubt &c.*" it is worded, "If the child which is after this sort baptized, do afterward live, it *shall be* brought into the *Parish Church* by the Godfathers and Godmothers on a Sunday or other Holyday so soon as conveniently may be, to the intent that if the Priest or Minister, &c. In which case he shall say thus: 'I certify you that according unto the due and prescribed order of the Church *in case of necessitie &c.*, I administered *private baptism* to this child, *who being born in original sin,*' &c."

To the questions "*By whom*" &c. is appended, "To every one of these questions must answer be directly given by them that bring the child." Also in the Exhortation, after the words "*make him partaker of his everlasting kingdom,*" follows, "wherefore after this promise made by Christ, who will most surely keep and perform the same &c., I demand therefore &c. [Then shall the Priest demand of the Godfathers and Godmothers these questions following, &c. And every one of them shall answer audibly, '*I renounce them all.*'] *Minister.* Dost thou promise that thou wilt obediently, &c." *Immediately after* which questions is inserted the Lord's prayer. There is no order for the insertion into the office of Private Baptism of the words, "*We receive this child,*" [See Tabular View.] But after the Lord's prayer, follows as in the printed Book noted, [1634] "Almighty and everlasting God, heavenly Father, we give thee humble thanks for that thou hast vouchsafed to call us &c.:" and then follows the Exhortation to the Godfathers and Godmothers. After which "*Then shall he add, Furthermore I require you to take care,*" &c. And then a notice as follows: "If the child were bap-

tized by any other, &c. *ut supra usque ad* 'original sin,' and then an &c. with '*as above prescribed to the end of the Exhortation;*' and lastly the Rubric &c. as in our present Book.

No. XVIII.—(4.)

*Certifying of Baptism privately before used by the Minister of the Parish, or by any other lawful Minister.*

When the Minister certifies, upon the answers to the interrogatories, that the baptism was duly administered by another lawful hand, the form of the certificate, which is the same that stood in the old Prayer Books, is clear and unexceptionable, in which there is a *proper transition to the Gospel*, or connexion of the certificate with the following part of the office. But when he *certifies his own act*, by a form that was put in at the last revisal for that purpose, it does not appear either by the words themselves, or by the rubrics relating to these certificates, whether that form is complete as it stands, or whether it was designed only as a different preamble to be prefixed to that part of the other certificate which will connect it with the Gospel: or rather, whether they are not both to be looked upon as one and the same form of certifying, with this only difference, that their respective introductions are a little diversified, *mutatis mutandis*, as the cases to be certified require.

In Bishop Cosin's scheme of alterations and amendments [*Durham Library*] drawn up at the Restoration, the new form of certifying (then designed to be added) stands thus:

"I certify you, that according to the due and prescribed order, &c. I baptized this child, *who being born in original sin, &c. ut infra;*" referring to the remainder of the old form as a proper transition to the Gospel; by which it is plain that his design and meaning was, that when a man certified his own act, the two forms should be thus joined or incorporated. But as neither such direction nor such reference is to be found in our present books, it seems a matter of discretion which method we take."—*Dr. Sharp on the Rubric.*

[See also No. XVIII. 3.—When there are one or more children *to be baptized* as well as one or more *to be received into the congregation*, the above Commentator observes, "that the greatest part of each office being word for word the same, may be consistently applied to both cases, and be used in common, provided those parts of each office, which are particular and appropriate to the different cases be also used separately."

In the American Book of 1790, the following Rubric occurs at the end of Private Baptism :—

¶ If Infant Baptism, and the receiving of Infants baptized in private, are to be at the same time, the Minister may make the Questions to the Sponsors and the succeeding Prayers serve for both. And again, after the Immersion, or the pouring of Water, and the receiving into the Church, the Minister may use the remainder of the Service for both.]

No. XIX.—(1.)

*The last Rubric.*

ABP. HERMAN'S Book.

Si verò ii qui infantem offerunt, non satis constanter respondere possunt ad dictas interrogationes, adeo ut fateantur se haud satis scire, quid cogitârint aut fecerint baptizando, perturbati scilicet præsenti periculo, ut fieri non rarò solet, tunc omissa anxia disputatione, Pastor talem infantem non baptizatum judicet, et ea omnia perficiat, quæ ad istam actionem pertinent, qualia supra descripta sunt, admonitionem, et catechismum, ad eos qui infantem afferunt, exorcismum infantis, communem confessionem fidei, et cætera omnia, quibus peractis baptizet infantem, et citra conditionem, In nomine Patris, et Filii, et Spiritûs Sancti.

No. XIX.—(2.)

*Admonition to the Sureties.*

At the end of this office there is a want of a direction, which we have in the former office of public baptism, to admonish the sureties, "*that they take care to bring the children to be confirmed by the bishop.*"

To say how this comes to pass is not easy. In all the old Prayer Books before the Restoration there was a *rubric* in the first office requiring the minister to admonish the sponsors to this effect; but leaving him to his own manner of expressing himself; which rubric was not repeated at the end of this office, but was referred to by these words, "*and so forth as in public baptism.*" Which reference was as good as the repetition of the rubric, for it made the direction equally clear. But now at the revisal, [1661] what had been a *rubric* at the end of the former office was changed into a *prescribed form of admonition*, and what had been a *reference* at the end of this office was quite omitted. By what means I know not. But it was not an oversight, at least not in all the Revisors. For in bishop Cosin's copy, [*Durham*



*Library.*] where all the designed amendments stand added in the margin, there is a reference made at the end of this office to the form of admonition then newly added to the former office; which reference is thus expressed: "Then shall he add, and say, Furthermore, I require you to take care, &c. *ut sup.* in Public Baptism."

What I collect from hence is, that it seems most likely to have been the design of the Revisors that this direction should be given in the same words at the end of both the offices, the reason of it being the same in both cases. But as this design is not expressed in our printed copies, it remains yet a question with any man who guides himself by the letter of the rubric, whether he should on mere presumption of such design, take upon him to add this supplement or no. Surely no minister can be blamed for not doing what he is not commanded. But my own resolution of the doubt should be rather this. Though the admonition is not made part of the authorized form in our printed books, and is not necessary for completing the office; yet, as it is nevertheless a proper one, and the omission of it, or of a direction about it, was probably accidental, therefore to use it as an admonition from ourselves, or at least to give a direction to the same effect and purpose, as was done before the form of admonition was prescribed.—*Dr. Sharp on the Rubric.*

[See also No. XVIII. 3.]

#### No. XX.

##### *Rituale Romanum.*

Aqua verò solemniter Baptismi sit *eo anno* benedicta in Sabbato Sancto Paschatis, vel Sabbato Pentecostes, quæ in fonte mundo nitida et pura diligenter conservetur, et hæc, quando nova benedicenda est, in Ecclesiæ vel potius Baptisterii sacrarium effundatur. Si aqua benedicta tam imminuta sit, ut minus sufficere videatur, alia non benedicta admisceri potest, in minori tamen quantitate. Si verò corrupta fuerit, aut effluerit, aut quovis modo defecerit, Parochus in fontem bene mundatum ac nitidum, recentem aquam infundat, eamque benedicat ex formulâ, quæ infra præscribitur.—*De Materid Baptismi.*



## ACTS,. PROCLAMATIONS,

&c.

### No. I.

I. Edw. VI. Cap. I. *An Act against such as shall unreverently speak against the Sacrament of the Altar, and of the receiving thereof under both kinds.* [Dec. 20. A.D. 1547.]

I. THE King's most excellent Majesty minding the governance and order of his most loving subjects to be in most perfect unity and concord in all things, and in especial in the true faith and religion of God, and wishing the same to be brought to pass with all clemency and mercy on his highness part towards them, as his most princely serenity and majesty hath already declared by evident proof; to the intent that his most loving subjects provoked by the clemency and goodness of their prince and King, shall study rather for love than for fear to do their duties, first to Almighty God, and then to his highness and to the commonwealth, nourishing concord and love amongst themselves: yet considereth and perceiveth that in a multitude all be not on that sort, that reason and the knowledge of their duties, can move them from offence: but many had need have some bridle of fear, and that the same be men most contentious and arrogant for the most part, or else most blind and ignorant: by the means of which sort of men, many things well and godly instituted, and to the edification of many, be perverted and abused, and turned to their own and others' great loss and hinderance, and sometimes to extreme destruction: the which doth appear in nothing more or sooner, than in matters of religion, and in the great and high mysteries thereof, as in the most comfortable Sacrament of the Body and Blood of our Saviour Jesus Christ, commonly called the Sacrament of the Altar, and in Scripture, the Supper and Table of the Lord, the Communion and partaking of the Body and Blood of Christ: which Sacrament was instituted of no less author than of our Saviour, both God and man, when at his last Supper amongst his Apostles, he did take the bread in his holy hands, and did say, *Take you and eat, this is my Body, which is given and broken for you.* And taking up the Chalice or Cup, did give thanks and say, *This is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins,* that whensoever we should do the same, we should do it in remembrance of him, and to declare and set forth his death and most glorious passion, until his coming. Of the which Bread whosoever eateth, or of the which Cup whosoever drinketh unworthily, eateth and drinketh condemnation and judgment to himself, making no difference of the Lord's Body. The institution of which Sacrament being ordained by Christ, as is before said, and the said words spoken of it here before rehearsed, being of eternal, infallible and undoubted truth: yet the said Sacrament (all this notwithstanding) hath been of late marvellously abused by such manner of men before rehearsed, who of wickedness, or else of ignorance and want of learning, for certain abuses heretofore committed of some, in misusing thereof, have condemned in their hearts and speech the whole thing, and contemptuously depraved, despised or reviled the same most holy and blessed Sacrament, and not only disputed and reasoned unreverently and ungodly

of that most high mystery, but also in their sermons, preachings, readings, lectures, communications, arguments, talks, rhymes, songs, plays, or jests, name, or call it by such vile and unseemly words, as Christian ears do abhor to hear rehearsed : for reformation whereof, be it enacted by the King's highness, with the assent of the Lords spiritual and temporal, and of the Commons in this present Parliament assembled, and by the authority of the same, that whatsoever person or persons, from and after the first day of May next coming, shall deprave, despise, or contemn the said most blessed Sacrament, in contempt thereof, by any contemptuous words, or by any words of depraving, despising or reviling : or what person or persons shall advisedly in any otherwise contemn, despise or revile the said most blessed Sacrament, contrary to the effects and declaration abovesaid, that then he or they shall suffer imprisonment of his or their bodies, and make fine and ransom at the King's will and pleasure.

[Here follow provisions for the execution of the Act.]

VII. And forasmuch as it is more agreeable, both to the first institution of the said Sacrament of the most precious Body and Blood of our Saviour Jesus Christ, and also more conformable to the common use and practice both of the Apostles, and of the Primitive Church, by the space of 500 years and more after Christ's ascension, that the blessed Sacrament should be ministered to all Christian people under both the kinds of bread and wine, than under the form of bread only : and also it is more agreeable to the first institution of Christ, and to the usage of the Apostles, and the Primitive Church, that the people being present should receive the same with the Priest, than that the Priest should receive it alone : therefore be it enacted by our Sovereign Lord the King, with the consent of the Lords spiritual and temporal, and the Commons in this present Parliament assembled, and by the authority of the same, that the said most blessed Sacrament be hereafter commonly delivered and ministered unto the people within this Church of England and Ireland, and other the King's dominions under both the kinds, that is to say, of bread and wine, except necessity otherwise require : and also that the Priest which shall minister the same, shall, at the least one day before, exhort all persons which shall be present, likewise to resort, and prepare themselves to receive the same. And when the day prefixed cometh, after a godly exhortation by the Minister made (wherein shall be further expressed the benefit and comfort promised to them which worthily receive the holy Sacrament, and danger and indignation of God threatened to them which shall presume to receive the same unworthily, to the end that every man may try and examine his own conscience before he shall receive the same) the said Minister shall not without a lawful cause deny the same to any person that will devoutly and humbly desire it : any law, statute, ordinance or custom contrary thereunto in anywise notwithstanding : not condemning hereby the usage of any Church out of the King's Majesty's dominions.

[The above Act was followed up by a '*Proclamation concerning the irreverent talkers of the Sacrament.*' Dated Dec. 27. See Strype's Mem. Vol. II. Rep. M.]

#### No. II.

*The Proclamation.* [March 8. 1548.]

Edward, by the grace of God, king of England, France, and Ireland, defender of the faith, and of the Church of England and Ireland in earth the supreme head : to all and singular our loving subjects, greeting. Forsomuch as in our high court of parliament lately holden at Westminster, it was by us, with the con-

sent of the lords spiritual and temporal and commons there assembled, most godly and agreeably to Christ's holy institution enacted, that the most blessed Sacrament of the Body and Blood of our Saviour Christ should from thenceforth be commonly delivered and ministered unto all persons within our realm of England and Ireland, and other our dominions, under both kinds, that is to say, of bread and wine, (except necessity otherwise require,) lest every man phantasying and devising a sundry way by himself, in the use of this most blessed Sacrament of unity, there might thereby arise any unseemly and ungodly diversity: our pleasure is, by the advice of our most dear uncle the duke of Somerset, governor of our person, and protector of our realms, dominions, and subjects, and other of our privy council, that the said blessed Sacrament be ministered unto our people only after such form and manner as hereafter, by our authority, with the advice before mentioned, is set forth and declared: willing every man, with due reverence and Christian behaviour, to come to this holy Sacrament and most blessed communion, lest they by unworthy receiving of so high mysteries, become guilty of the body and blood of the Lord, and so eat and drink their own damnation; but rather diligently trying themselves, that they may so come to this holy table of Christ, and so be partakers of this holy communion, that they may dwell in Christ, and have Christ dwelling in them. And also with such obedience and conformity to receive this our ordinance, and most godly direction, that we may be encouraged from time to time further to travel for the reformation, and setting forth of such godly orders as may be most to God's glory, the edifying of our subjects, and for the advancement of true religion. Which thing we (by the help of God) most earnestly intended to bring to effect, willing all our loving subjects in the meantime to stay and quiet themselves with our direction, as men content to follow authority, (according to the bounden duty of subjects,) and not enterprising to run afore, and so by their rashness become the greatest hinderers of such things as they more arrogantly than godly would seem (by their own private authority) most hotly to set forward; we would not have our subjects so much to mislike our judgment, so much to mistrust our zeal, as though we either could not discern what were to be done, or would not do all things in due time. God be praised, we know both what by his word is meet to be redressed, and have an earnest mind, by the advice of our most dear uncle, and other of our privy council, with all diligence and convenient speed, to set forth the same, as it may most stand with God's glory, and edifying and quietness of our people: which we doubt not but all our obedient and loving subjects will quietly and reverently tarry for.

[The above Proclamation was prefixed to the '*Order of the Communion.*' 1548.]

### NO. III.

*An Act for Uniformity of Service, and Administration of the Sacraments throughout the Realm. 2 & 3 Edw. vi. c. I. [A.D. 1549.]*

Where of long time there hath been had, in this Realm of England and in Wales, divers forms of common prayer commonly called the service of the Church, that is to say, the use of Sarum, of York, of Bangor and of Lincoln; And besides the same, now of late much more divers and sundry forms and fashions have been used in the Cathedral and parish Churches of England and Wales, as well concerning the Matins or morning prayer and the Evensong, as also concerning the Holy Communion commonly called the Mass, with divers and sundry rites and

ceremonies concerning the same, and in the administration of other Sacraments of the Church; and as the doers and executors of the said rites and ceremonies, in other form than of late years they have been used, were pleased therewith, so other not using the same rites and ceremonies were thereby greatly offended; And albeit the King's Majesty, with the advice of his most entirely beloved uncle the Lord Protector and other of his Highness' Council, hath heretofore divers times essayed to stay innovations or new rites concerning the premises, yet the same hath not had such good success as his Highness required in that behalf; whereupon his Highness by the most prudent advice aforesaid, being pleased to bear with the frailty and weakness of his subjects in that behalf, of his great clemency hath not been only content to abstain from punishment of those that have offended in that behalf, for that his Highness taketh that they did it of a good zeal, but also to the intent a uniform quiet and godly order should be had concerning the premises, hath appointed the Archbishop of Canterbury, and certain of the most learned and discreet Bishops and other learned men of this Realm, to consider and ponder the premises, and thereupon having as well eye and respect to the most sincere and pure Christian Religion taught by the Scripture, as to the usages in the Primitive Church, should draw and make one convenient and meet order, rite and fashion of common and open Prayer and administration of the Sacraments, to be had and used in his Majesty's realm of England and in Wales: the which at this time, by the aid of the Holy Ghost, with one uniform agreement is of them concluded, set forth and delivered to his Highness, to his great comfort and quietness of mind, in a book entitled The book of the Common Prayer and administration of the Sacraments and other rites and ceremonies of the Church after the use of the Church of England: Wherefore the Lords spiritual and temporal and the Commons in this present Parliament assembled, considering as well the most godly travail of the King's Highness, of the Lord Protector and other of his Highness Council, in gathering and collecting the said Archbishop, Bishops, and learned men together, as the godly prayers, orders, rites and ceremonies in the said book mentioned, and the considerations of altering those things which be altered, and retaining those things which be retained in the said book, but also the honour of God and great quietness, which by the grace of God shall ensue upon the one and uniform rite and order in such common prayer and rites and external ceremonies, to be used throughout England and in Wales, at Calais and the Marches of the same, do give to his Highness most hearty and lowly thanks for the same, and humbly pray that it may be ordained and enacted by his Majesty with the assent of the Lords and Commons in this present Parliament assembled, and by the authority of the same, that all and singular person and persons that have offended concerning the premises, other than such person or persons as now be and remain in ward in the Tower of London or in the Fleet, may be pardoned thereof: and that all and singular ministers in any Cathedral or parish Church, or other place within this realm of England, Wales, Calais, and Marches of the same, or other the King's dominions, shall from and after the feast of Pentecost next coming be bounden to say and use the Matins, Evensong, celebration of the Lord's Supper, commonly called the Mass, and administration of each of the Sacraments, and all their common and open prayer, in such order and form as is mentioned in the said book, and none other or otherwise.

II. And albeit that the same be so godly and good that they give occasion to every honest and conformable man most willingly to embrace them, yet lest any obstinate person, who willingly would disturb so godly order and quiet in this

Realm, should not go unpunished, that it may also be ordained and enacted by the authority aforesaid, that if any manner of parson, vicar, or other whatsoever Minister, that ought or should sing or say common prayer mentioned in the said Book, or minister the Sacraments, shall after the said Feast of Pentecost next coming, refuse to use the said Common Prayers, or to minister the Sacraments, in such Cathedral or parish Church or other places as he should use or minister the same, in such order and form as they be mentioned and set forth in the said book, or shall use, wilfully and obstinately standing in the same, any other rite, ceremony, order, form, or manner of Mass openly or privily, or Matins, Evensong, Administration of the Sacraments, or other open Prayer than is mentioned and set forth in the said book; open prayer in and throughout this Act is meant that prayer which is for other to come unto or hear, either in common Churches or private Chapels or Oratories, commonly called the Service of the Church: or shall preach, declare, or speak any thing in the derogation or depraving of the said Book or any thing therein contained, or of any part thereof, and shall be thereof lawfully convicted according to the laws of this realm, by verdict of twelve men or by his own confession, or by the notorious evidence of the fact, shall lose and forfeit to the King's Highness, his heirs and successors, for his first offence, the profit of such one of his spiritual benefices or promotions as it shall please the King's Highness to assign or appoint coming and arising in one whole year next after his conviction; and also that the same person so convicted shall for the same offence suffer imprisonment by the space of six months without bail or mainprise; and if any such person, once convict of any offence concerning the premises, shall after his first conviction afterwards offend and be thereof in form aforesaid lawfully convicted, that then the same person shall for his second offence suffer imprisonment by the space of one whole year, and also shall therefore be deprived *ipso facto* of all his spiritual promotions; and that it shall be lawful to all patrons, donors, and grantees of all and singular the same spiritual promotions to present to the same any other able clerk, in like manner and form as though the party so offending were dead; and that if any such person or persons, after he shall be twice convicted in form aforesaid, shall offend against any of the premises the third time, and shall be thereof in form aforesaid lawfully convicted, that then the person so offending and convicted the third time shall suffer imprisonment during his life: And if the person that shall offend or be convicted in form aforesaid, concerning any of the premises, shall not be beneficed nor have any spiritual promotion, that then the same person so offending and convicted shall for the first offence suffer imprisonment during six months without bail or mainprise; and if any such person not having any spiritual promotion, after his first conviction shall afterwards offend in any thing concerning the premises, and shall in form aforesaid be thereof lawfully convicted, that then the same person shall for his second offence suffer imprisonment during his life.

III. And it is ordained and enacted by the authority above said, that if any person or persons whatsoever after the said feast of Pentecost next coming, shall in any interludes, plays, songs, rhymes, or by other open words, declare or speak any thing in the derogation, depraving, or despising of the same Book or of any thing therein contained or any part thereof, or shall by open fact, deed, or by open threatenings compel, or cause, or otherwise procure or maintain any parson, vicar, or other minister, in any Cathedral or parish Church, or in any Chapel or other place, to sing or say any common and open prayer, or to minister any Sacrament otherwise, or in any other manner or form than is mentioned in the said Book, or that by

any of the said means shall unlawfully interrupt or let any parson, vicar, or other ministers in any Cathedral or pariah Church, Chapel, or any other place to sing or say common and open prayer, or to minister the Sacraments or any of them in any such manner and form as is mentioned in the said book, that then every person being thereof lawfully convicted in form abovesaid shall forfeit to the King our Sovereign Lord, his heirs and successors for the first offence ten pounds; And if any person or persons being once convicted of any such offence, afterwards offend against any of the premises and shall in form aforesaid be thereof lawfully convicted, that then the same person so offending and convicted, shall for the second offence forfeit to the King our Sovereign Lord, his heirs and successors, twenty pounds; And if any person, after he in form aforesaid shall have been twice convicted of any offence concerning any of the premises, shall offend the third time and be thereof in form aforesaid lawfully convicted, that then every person so offending and convicted shall for his third offence forfeit to our Sovereign Lord the King all his goods and chattels, and shall suffer imprisonment during his life; And if any person or persons, that for his first offence concerning the premises shall be convicted in form aforesaid, do not pay the sum to be paid by virtue of his conviction in such manner and form as the same ought to be paid, within six weeks next after his conviction, that then every person so convicted and so not paying the same, shall for the same first offence, instead of the said ten pounds, suffer imprisonment by the space of three months, without bail or mainprise; and if any person or persons that for his second offence concerning the premises shall be convicted in form aforesaid do not pay the sum to be paid by virtue of his conviction in such manner and form as the same ought to be paid, within six weeks next after his said second conviction, that then every person so convicted and so not paying the same, shall for the same second offence, instead of the said twenty pounds, suffer imprisonment during six months without bail or mainprise.

IV. And it is ordained and enacted by the authority aforesaid, that all and every Justices of Oyer and Determiner or Justices of Assize shall have full power and authority, in every of their open and general Sessions, to enquire, hear, and determine all and all manner of offences that shall be committed or done contrary to any article contained in this present Act, within the limit of the Commission to them directed, and to make process for the execution of the same as they do against any person being indicted before them of trespass, or lawfully convicted thereof.

V. Provided always and be it enacted by the authority aforesaid, that all and every Archbishop and Bishop shall or may, at all time and times at his liberty and pleasure, join and associate himself by virtue of this Act to the said Justices of Oyer and Determiner or [to] the said Justices of Assize, at every of the said open and general Sessions to be holden in any place within his Diocese, for and to the enquiry, hearing, and determining of the offences aforesaid.

VI. Provided always that it shall be lawful to any man that understandeth the Greek, Latin and Hebrew tongue, or other strange tongue, to say and have the said prayers heretofore specified of Matins and Evensong in Latin or any such other tongue, saying the same privately as they do understand: And for the further encouraging of learning in the tongues in the Universities of Cambridge and Oxford to use and exercise in their common and open prayer in their Chapels, being no [Parish] Churches or other places of prayer, the Matins, Evensong Litany and all other prayers, the holy Communion commonly called the Mass



excepted, in the said book prescribed, in Greek, Latin or Hebrew; any thing in this present Act to the contrary notwithstanding.

VII. Provided also that it shall be lawful for all men, as well in Churches, Chapels, Oratories or other places, to use openly any psalm or prayer taken out of the Bible at any due time, not letting or omitting thereby the Service or any part thereof mentioned in the said book.

VIII. Provided also and be it enacted by the authority aforesaid, that the Books concerning the said service shall, at the costs and charges of the Parishioners of every parish and Cathedral Church, be attained and gotten before the feast of Pentecost next following or before; and that all such parish and cathedral Church or other places, where the said books shall be attained and gotten before the said Feast of Pentecost, shall within three weeks next after the said book so attained and gotten use the said service and put the same in use according to this Act.

IX. And be it further enacted by authority aforesaid, that no person or persons shall be at any time hereafter impeached or otherwise molested of or for any of the offences above mentioned hereafter to be committed or done contrary to this Act, unless he or they so offending be thereof indicted at the next general sessions to be holden before any such Justices of Oyer and Determiner or Justices of Assize next after any offence committed or done contrary to the tenor of this Act.

X. Provided always and be it ordained and enacted by the authority aforesaid, that all and singular Lords in the Parliament for the third offence above mentioned shall be tried by their Peers.

XI. Provided also and be it ordained and enacted by the authority aforesaid, that the Mayor of London, and all other Mayors, Bailiffs, and other head Officers, of all and singular Cities Boroughs and Towns corporate within this Realm, Wales, Calais and the Marches of the same, to the which Justices of Assize do not commonly repair, shall have full power and authority by virtue of this Act to enquire, hear and determine the offences above said, and every of them, yearly within fifteen days after the feasts of Easter and St. Michael the Archangel, in like manner and form as Justices of Assize and Oyer and Determiner may do.

XII. Provided always and be it ordained and enacted by the authority aforesaid, that all and singular Archbishops and Bishops, and every of their Chancellors, Commissaries, Archdeacons and other Ordinaries, having any peculiar ecclesiastical jurisdiction shall have full power and authority by virtue of this Act as well to enquire in their visitations and synods, and elsewhere within their jurisdiction at any other time or place to take accusations and informations of all and every the things above mentioned, done, committed or perpetrated within the limits of their jurisdictions and authority, and to punish the same by admonition, excommunication, sequestration or deprivation, and other censures and process in like form as heretofore hath been used in like cases by the King's ecclesiastical laws.

XIII. Provided always and be it enacted, that whatsoever person offending in the premises shall for the offence first receive punishment of the Ordinary, having a testimonial thereof under the said Ordinary's seal, shall not for the same offence afterwards be convicted before the Justices; and likewise receiving for the said offence first punishment by the Justices, he shall not for the same offence afterwards receive punishment of the Ordinary; anything contained in this Act to the contrary notwithstanding.

## No. IV.

¶ *An Act for the uniformity of Common Prayer and administration of the Sacraments. 5 and 6. Edw. VI. c. 1. [A.D. 1552.]*

Where there hath been a very godly order set forth by authority of Parliament, for Common Prayer and administration of the Sacraments, to be used in the mother tongue, within this Church of England, agreeable to the Word of God and the primitive Church, very comfortable to all good people desiring to live in Christian conversation, and most profitable to the state of this realm, upon the which the mercy, favour, and blessing of Almighty God is in no wise so readily and plenteously poured, as by Common Prayers, due using of the Sacraments, and often preaching of the Gospel, with the devotion of the hearers : and yet this notwithstanding, a great number of people in divers parts of this realm, following their own sensuality, and living either without knowledge or due fear of God, do wilfully and damnably, before Almighty God, abstain and refuse to come to their parish churches, and other places where Common Prayer, administration of the Sacraments, and preaching of the Word of God, is used upon the Sundays and other days ordained to be Holy-days.

For reformation hereof, be it enacted by the King our sovereign lord, with the assent of the Lords and Commons in this present Parliament assembled, and by the authority of the same, that from and after the feast of All Saints next coming, all and every person and persons inhabiting within this realm, or any other the King's Majesty's dominions, shall diligently and faithfully, having no lawful or reasonable excuse to be absent, endeavour themselves to resort to their parish church or chapel accustomed, or upon reasonable let thereof, to some usual place where Common Prayer and such Service of God shall be used in such time of let, upon every Sunday and other days ordained, and used to be kept as Holy-days, and then and there to abide, orderly and soberly, during the time of the Common Prayer, preachings, or other Service of God, there to be used and ministered, upon pain of punishment, by the censures of the Church.

And for the due execution hereof, the King's most excellent Majesty, the Lords Temporal, and all the Commons in this present Parliament assembled, doth in God's name, earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledges, that the due and true execution hereof may be had throughout their dioceses and charges, as they will answer before God for such evils and plagues, wherewith Almighty God may justly punish his people for neglecting this good and wholesome law.

And for their authority in this behalf, be it further likewise enacted by the authority aforesaid, that all and singular the same Archbishops, Bishops, and all other their Officers, exercising Ecclesiastical jurisdiction, as well in place exempt as not exempt, within their dioceses, shall have full power and authority by this Act to reform, correct, and punish, by censures of the Church, all and singular persons which shall offend within any their jurisdictions or dioceses, after the said feast of All Saints next coming, against this Act and Statute, any other law, statute, privilege, liberty, or provision heretofore made, had, or suffered to the contrary, notwithstanding.

And because there hath arisen in the use and exercise of the foresaid Common Service in the Church, heretofore set forth, divers doubts for the fashion and manner of the ministration of the same, rather by the curiosity of the minister

and mistakers, than of any other worthy cause, therefore as well for the more plain and manifest explanation hereof, as for the more perfection of the said order of Common Service, in some places where it is necessary to make the same prayer and fashion of Service more earnest and fit to stir Christian people to the true honouring of Almighty God : The King's most excellent Majesty, with the assent of the Lords and Commons in this present Parliament assembled, and by the authority of the same hath caused the foresaid order of Common Service, entitled, *The book of Common Prayer*, to be faithfully and godly perused, explained, and made fully perfect, and by the foresaid authority, hath annexed and joined it, so explained and perfected to this present Statute, adding also a form and manner of making and consecrating of Archbishops, Bishops, Priests, and Deacons, to be of like force, authority and value, as the same like foresaid book, entitled the book of Common Prayer, was before, and to be accepted, received, used, and esteemed, in like sort and manner, and with the same clauses of provisions and exceptions, to all intents, constructions and purposes, as by the Act of Parliament made in the second year of the King's Majesty's reign, was ordained, limited, expressed, and appointed for the uniformity of Service and administration of the Sacraments throughout the Realm, upon such several pains as in the said Act of Parliament is expressed. And the said former Act to stand in full force and strength to all intents and constructions, and to be applied, practised, and put in use, to and for the establishing of the book of Common Prayer, now explained and hereunto annexed ; and also the said form of making of Archbishops, Bishops, Priests, and Deacons, hereunto annexed, as it was for the former book. ¶ And by the authority aforesaid, it is now further enacted, that if any manner of person or persons inhabiting and being within this realm or any other the King's Majesty's dominions, shall after the said feast of All Saints, willingly and wittingly hear, and be present at any other manner or form of Common Prayer, of administration of the Sacraments, of making of Ministers in the Churches, or of any other rites contained in the book annexed to this Act, than is mentioned and set forth in the said book, or that is contrary to the form of sundry provisions and exceptions contained in the foresaid former Statute, and shall be thereof convicted, according to the laws of this Realm, before the Justices of Assize, Justices of Oyer, and Determiner, Justices of peace in their Sessions, or any of them, by the verdict of twelve men, or by his or their own confession, or otherwise, shall for the first offence suffer imprisonment for six months, without bail or mainprise, and for the second offence, being likewise convicted, (as is above said,) imprisonment for one whole year, and for the third offence in like manner, imprisonment during his or their lives. And for the more knowledge to be given hereof, and better observation of this law : Be it enacted by the authority aforesaid, that all and singular Curates shall upon one Sunday every quarter of the year, during one whole year next following the foresaid feast of All Saints next coming, read this present Act in the church at the time of the most assembly, and likewise once in every year following, at the same time declaring unto the people by the authority of the Scripture, how the mercy and goodness of God hath in all ages been shewed to his people, in their necessities and extremities, by means of hearty and faithful prayers made to Almighty God, specially where people be gathered together with one faith and mind, to offer up their hearts by prayer, as the best Sacrifices that Christian men can yield.

## NO. V.

1 Mar. Sess. 2. cap. 2.

In an Act Entitled, *An Act for the Repeal of certain Statutes made in the time of the Reign of King Edward VI.* [A.D. 1553.]

Forasmuch as by divers and several Acts hereafter mentioned, as well the divine service and good administration of the Sacraments, as divers other matters of religion, (which we and our forefathers found in the Church of England, to us left by authority of the Catholic Church) be partly altered and in some part taken from us, and in place thereof new things imagined and set forth by the said Acts, such as a few of singularity have of themselves devised, whereof hath ensued amongst us in very short time numbers of divers and strange opinions and diversity of sects, and thereby grown great unquietness and much discord, to the great disturbance of the Commonwealth of this Realm, and in very short time like to grow to extreme peril and utter confusion of the same, unless some remedy be in that behalf provided, which thing all true loving and obedient subjects ought, and are bounden to foresee and prevent to the uttermost of their power.

II. In consideration whereof, be it enacted and established by the Queen's highness, the Lords spiritual and temporal, and the Commons in this present Parliament assembled, and by the authority of the same, that an Act made in the Parliament begun at Westminster the fourth day of November, in the first year of the reign of the late King Edward the Sixth, and from thence continued to the 24th day of December then next ensuing, that is to say, in the first session of the same Parliament, intituled, *An Act against such persons as should unreverently speak against the Sacrament of the body and blood of Christ*, commonly called the Sacrament of the Altar, and for the receiving thereof in both kinds—shall be from henceforth utterly repealed, void, and annihilate, and of none effect.—

## No. VI.

*An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments.* 1 Eliz. c. 2. [A.D. 1559.]

Where at the death of our late Sovereign lord King Edward the Sixth, there remained one uniform order of common service and prayer, and of the administration of Sacraments, Rites, and Ceremonies in the Church of England, which was set forth in one book, intituled: *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England*, authorized by Act of Parliament, holden in the fifth and sixth years of our said late Sovereign lord king Edward the sixth, intituled: *An Act for the uniformity of Common prayer, and Administration of the Sacraments*, the which was repealed, and taken away by Act of Parliament, in the first year of the reign of our late Sovereign Lady Queen Mary, to the great decay of the due honour of God, and discomfort to the professors of the truth of Christ's religion:

II. Be it therefore enacted by the authority of this present parliament, that the said statute of repeal, and every thing therein contained, only concerning the said Book, and the Service, administration of Sacraments, Rites and Ceremonies contained or appointed, in, or by the said Book, shall be void and of none effect, from and after the feast of the Nativity of St. John Baptist next coming. And that the said Book, with the order of Service, and of the administration of Sacraments, Rites and Ceremonies, with the alteration and additions therein added and ap-

pointed by this statute, shall stand, and be, from and after the said Feast of the Nativity of Saint John Baptist, in full force and effect, according to the tenor and effect of this statute, any thing in the foresaid statute of repeal to the contrary notwithstanding.

III. And further be it enacted by the Queen's highness, with the assent of the lords and commons in this present Parliament assembled, and by authority of the same, that all and singular ministers in any cathedral or parish church, or other place within this realm of England, Wales, and the marches of the same, or other the Queen's dominions, shall from and after the feast of the Nativity of Saint John Baptist next coming, be bound to say and use the Matins, Evensong, celebration of the Lord's supper, and administration of each of the Sacraments, and all their common and open prayer, in such order and form as is mentioned in the said Book, so authorized by Parliament in the said fifth and sixth years of the reign of king Edward the sixth, with one alteration, or addition of certain Lessons to be used on every Sunday in the year, and the form of the Litany altered and corrected, and two sentences only added in the delivery of the Sacrament to the communicants, and none other, or otherwise.

IV. And that if any manner of Parson, Vicar, &c.

[From the above Section to the IXth, this Act corresponds so closely with the second Section of 2 and 3 Edw. VI. that it is only necessary to notice the variations, which are as follow: I. '*The Nativity of Saint John Baptist*' is substituted for '*Pentecost*,' and the '*manner of celebrating the Lord's Supper*' for '*manner of Mass*.' II. By this Act the Penalty to Ministers for refusing to use the Book of Common Prayer, or for using any other rite is for the first offence to '*forfeit the profit of all his spiritual Benefices or Promotions coming or arising &c.*' For the third offence he was to be '*deprived ipso facto of all his spiritual promotions*' as well as to '*suffer imprisonment during his life*.' III. Persons not beneficed were for the first offence to '*suffer imprisonment during one whole year*' instead of '*for six months*.']

IX. And it is ordained and enacted, &c.

[Sections IX—XIII. of this Act are the same as the third Section of 2 and 3 Edw. VI. except that '*the nativity of Saint John Baptist*' is substituted for '*Pentecost*,' and in the Penalties, '*a hundred marks*' for '*ten pounds*,' '*four hundred marks*' for '*twenty pounds*,' '*six months*' for '*three months*,' and '*twelve months*' for '*six months*.']

XIV. And, that from and after the said Feast of the Nativity of Saint John Baptist next coming, all and every person and persons, inhabiting within this realm, or any other the Queen's Majesty's dominions, shall diligently, and faithfully, having no lawful or reasonable excuse to be absent, endeavour themselves to resort to their parish church or chapel accustomed, or upon reasonable let thereof, to some usual place where Common Prayer, and such Service of God shall be used in such time of let, upon every Sunday, and other days ordained and used to be kept as holidays, and then and there to abide orderly and soberly, during the time of Common Prayer, Preaching, or other Service of God there to be used and ministered, upon pain of punishment by the censures of the Church; and also upon pain that every person so offending, shall forfeit for every such offence twelve pence, to be levied by the Churchwardens of the Parish where such offence shall be done, to the use of the poor of the same parish, of the goods, lands and tenements of such offender, by way of distress.

XV. And for due execution hereof, &c.

[Sections XV. and XVI. are taken from Sections III. and IV. of 5 and 6 Edw. VI.; and Sections XVII. and XVIII. from Sections IV. and V. of 2 and 3 Edw. VI.; Sections XIX—XXIV. correspond with VIII—XIII. of 2 and 3. Edw. VI. except that '*Calais*' is omitted.]

XXV. Provided always, and be it enacted, that such ornaments of the Church and of the ministers thereof shall be retained, and be in use, as was in this Church of England, by authority of Parliament, in the second year of the reign of King Edward the vi. until other order shall be therein taken by the authority of the Queen's Majesty, with the advice of her Commissioners appointed and authorized under the great Seal of England for causes ecclesiastical, or of the Metropolitan of this Realm. And also, that if there shall happen any contempt or irreverence to be used in the ceremonies or rites of the Church, by the misusing of the orders appointed in this book: The Queen's Majesty may, by the like advice of the said commissioners or Metropolitan, ordain and publish such further ceremonies or rites as may be most for the advancement of God's glory, the edifying of his Church, and the due reverence of Christ's holy mysteries and Sacraments.

XXVI. And be it further enacted by the authority aforesaid, that all Laws, statutes and ordinances, wherein or whereby any other Service, administration of Sacraments or Common prayer, is limited, established, or set forth to be used within this Realm, or any other the Queen's dominions or Countries, shall from henceforth be utterly void and of none effect.

#### No. VII.

*Archiepiscopo Cantuariensi et aliis pro reformatione Libri Communis Precum.*

[A. D. 1604.]

James, by the grace of God, &c. To the most Rev. Father in God, our right trusty and well beloved Councillor, John Archbishop of Canterbury, of all England Primate and Metropolitan, the Rev. Fathers in God our trusty and well beloved Richard Bishop of London, Anthony Bishop of Chichester, and to the rest of our Commissioners for causes ecclesiastical, greeting.

Whereas all such jurisdictions, rights, privileges, superiorities, and preeminences, spiritual and ecclesiastical, as by any spiritual or ecclesiastical power or authority have heretofore been or may lawfully be exercised or used for the visitation of the ecclesiastical state and persons, and for reformation, order, and correction, as well of the same as of all manner of errors, heresies, schisms, abuses, offences, contempts, and enormities, to the pleasure of Almighty God, the increase of virtue, and the conservation of the peace and unity of this our realm of England, are for ever, by authority of parliament of this our realm, united and annexed to the imperial crown of the same.

And whereas also by Act of Parliament it is provided and enacted, that whenever we shall cause to take further order for or concerning any ornament, right, or ceremony appointed or prescribed in the book commonly called "The Book of Common Prayer, Administration of the Sacraments, and other rites and ceremonies of the Church of England," and our pleasure known therein, either to our Commissioners, authorized under our great seal of England, for causes ecclesiastical, or to the metropolitan of this our realm of England, that then further order should be therein taken accordingly.

We therefore, understanding that there were in the said book certain things which might require some declaration and enlargement by way of explanation; and, in that respect, having required you our metropolitan, and you the Bishops of London and Chichester, and some others of our Commissioners authorized under our great seal of England for causes ecclesiastical, according to the intent and meaning of the said statute, and of some other statutes also, and by our

supreme authority and prerogative royal, to take some care and pains therein, have received from you the said particular things in the said book declared, and enlarged by way of explanation, made by you our metropolitan and the rest of our said Commissioners in manner and form following. [Here follow the amendments at full length. See the Preface, Book of James I.]

All which particular points and things in the said book, are thus by you declared and enlarged by way of exposition and explanation. Forasmuch as we having maturely considered of them, do hold them to be very agreeable to our own several directions, upon conference with you and others, and that they are in no part repugnant to the word of God, nor contrary to any thing that is already contained in that book; nor to any of our laws or statutes made for allowance and confirmation of the same: we by virtue of the said statutes, and by our supreme authority and prerogative royal, do fully approve, allow and ratify all and every one of the said declarations and enlargements by way of explanation.

Willing and requiring, and withal authorizing you the Archbishop of Canterbury, that forthwith you do command our printer, Robert Barker, newly to print the said Communion Book, with all the said declarations and enlargements by way of exposition and explanation above mentioned: and that you take such order, not only in your own province, but likewise in our name with the Archbishop of York for his province, that every parish may provide for themselves the said book so printed and explained, to be only used by the minister of every such parish in the celebration of divine service and administration of the Sacraments. And duly by him to be observed according to the law in all the other parts, with the rites and ceremonies therein contained and prescribed for him to observe.

And these our letters patents, or the enrolment thereof, shall be your sufficient warrant for all and every the premises contained in them.

Witness ourself at Westminster the ninth day of February.

Per ipsum regem.

No. VIII.

[K. James I. 1604.] *A proclamation for the authorizing and uniformity of the Book of Common Prayer to be used throughout the realm.*

Although it cannot be unknown to our subjects by the former declarations we have published, what our purposes and proceedings have been in matters of religion since our coming to this crown; yet the same being now by us reduced to a settled form, we have occasion to repeat somewhat of that which hath passed; and how at our very first entry into the realm being entertained and importuned with informations of sundry ministers, complaining of the errors and imperfections of the Church here, as well in matter of doctrine as of discipline, although we had no reason to presume that things were so far amiss as was pretended, because we had seen the kingdom under that form of religion, which by law was established in the days of the late queen of famous memory, blessed with a peace and prosperity, both extraordinary and of many years' continuance, (a strong evidence that God was therewith well pleased,) yet because the importunity of the complainers was great, their affirmations vehement, and the zeal, wherewith the same did seem to be accompanied, very specious, we were moved thereby to make it our occasion to discharge that duty, which is the chiefest of all kingly duties, that is, to settle the affairs of religion and the service of God before their own; which

while we were in hand to do, as the contagion of the sickness reigning in our city of London and other places would not permit an assembly of persons meet for that purpose, some of those who misliked the state of religion here established, presuming more of our intents than ever we gave them cause to do, and transported with humour, began such proceedings, as did rather raise a scandal in the Church, than take offence away. For both they used forms of public serving of God not here allowed, held assemblies without authority, and did other things carrying a very apparent show of sedition, more than of zeal; whom we restrained by a former proclamation in the month of October last, and gave intimation of the conference we intended to be had with as much speed as conveniently could be, for the ordering of those things of the Church; which accordingly followed in the month of January last, at our honour of Hampton court, where before ourself and our privy council were assembled many of the gravest bishops and prelates of the realm, and many other learned men, as well of those that are conformable to the state of the Church established, as of those that dissented; among whom, what our pains were, what our patience in hearing and replying, and what the indifference and uprightness of our judgment in determining, we leave to the report of those who heard the same, contenting ourself with the sincerity of our own heart therein. But we cannot conceal, that the success of that conference was such as happeneth to many other things, which moving great expectation before they be entered into, in their issue produce small effect. For we found mighty and vehement informations supported with so weak and slender proofs, as it appeared unto us and our council, that there was no cause, why any change should have been at all in that, which was most impugned, the Book of Common Prayer, containing the form of the public service of God here established; neither in the doctrine, which appeared to be sincere, nor in the forms and rites, which were justified out of the practice of the primitive Church. Notwithstanding we thought meet, with consent of the bishops and other learned men there present, that some small things might rather be explained, than changed; not that the same might not very well have been borne with by men, who would have made a reasonable construction of them, but for that in a matter concerning the service of God we were nice or rather jealous, that the public form thereof should be free not only from blame, but from suspicion, so as neither the common adversary should have advantage to wrest aught therein contained to other sense, than the Church of England intendeth, nor any troublesome or ignorant person of this Church be able to take the least occasion of cavil against it: and for that purpose gave forth our commission under our great seal of England to the archbishop of Canterbury and others, according to the form, which the laws of this realm in like case prescribe to be used, to make the said explanation, and to cause the whole Book of Common Prayer, with the same explanations, to be newly printed. Which being now done and established anew after so serious a deliberation; although we doubt not but all our subjects, both ministers and others, will receive the same with such reverence as appertaineth, and conform themselves thereunto every man in that, which him concerneth; yet have we thought it necessary to make known by proclamation our authorizing of the same, and to require and enjoin all men, as well ecclesiastical as temporal, to conform themselves unto it, and to the practice thereof, as the only public form of serving of God, established and allowed to be in this realm. And the rather, for that all the learned men, who were there present, as well of the bishops, as others, promised their conformity in the practice of it, only making suit to us, that some few might be borne with for a time.



Wherefore we require all archbishops, bishops, and all other public ministers, as well ecclesiastical as civil, to do their duties in causing the same to be obeyed, and in punishing the offenders according to the laws of the realm heretofore established for the authorizing of the said Book of Common Prayer. And we think it also necessary, that the said archbishops and bishops do each of them in his province and diocese take order, that every parish do procure to themselves within such time, as they shall think good to limit, one of the said books so explained. And last of all we do admonish all men, that hereafter they shall not expect nor attempt any further alteration in the common and public form of God's service, from this which is now established; for that neither will we give way to any to presume, that our own judgment having determined in a matter of this weight, shall be swayed to alteration by the frivolous suggestions of any light spirit; neither are we ignorant of the inconveniences, that do arise in government, by admitting innovation in things once settled by mature deliberation; and how necessary it is to use constancy in the upholding of the public determinations of states; for that such is the unquietness and unsteadfastness of some dispositions, affecting every year new forms of things, as, if they should be followed in their inconstancy, would make all actions of states ridiculous and contemptible: whereas the steadfast maintaining of things by good advice established, is the weal of all commonwealths. Given at our palace of Westminster the fifth day of March, in the first year of our reign of England, France and Ireland, and of Scotland the seven and thirtieth, anno Domini, MDCIII.

No. IX.

[The Scotch Book, 1637.] ¶ *A Proclamation for the authorizing of the book of Common Prayer to be used throughout the realm of Scotland.*

Charles by the grace of God, king of great Britain, France and Ireland, Defender of the Faith. To our Lovits

Messengers, our sheriffs in that part conjunctly and severally specially constitute greeting. Forasmuch as we, ever since our entry to the imperial crown of this our ancient kingdom of Scotland, especially since our late being here in the same; have divers times recommended to the Archbishops and Bishops here the publishing of a public form of Service, in the worship of God, which we would have uniformly observed therein. And the same being now condescended upon, although we doubt not but all our subjects, both clergy and others, will receive the said public form of Service with such reverence as appertaineth: yet thinking it necessary to make our pleasure known touching the authorizing of the Book thereof,

Our will is, and we charge you straitly and command, that incontinent these, our letters seen, you pass, and in our name and authority command and charge all our subjects, both ecclesiastical and civil, by open proclamation at the market crosses of the head boroughs of this our kingdom, and other places needful, to conform themselves to the said public form of worship, which is the only form, which we (having taken the counsel of our clergy) think fit to be used in God's public worship in this our kingdom: commanding also all Archbishops, and Bishops, and other Presbyters and Churchmen, to take a special care that the same be duly obeyed and observed, and the contraveners condignly censured and punished, and to have special care that every parish betwixt and Pasch next, procure unto themselves two at least of the said Books of Common Prayer, for the use of the parish.

The which to do we commit to you conjunctly and severally our full power, by these our letters, delivering the same by you duly execute and indorsed again to the bearer.

Given under our signet at Edinburgh the twentieth day of December, and of our reign the twelfth year, 1636.

*Per actum secreti Consilii.*

#### No. X.

[The Scotch Book, 1637.] *The Preface.*

The Church of Christ hath in all ages had a prescript form of common prayer, or Divine service, as appeareth by the ancient Liturgies of the Greek and Latin Churches. This was done, as for other great causes, so likewise for retaining an uniformity in God's worship: a thing most beseeming them that are of one and the same profession. For by the form that is kept in the outward worship of God, men commonly judge of religion. If in that there be a diversity, straight they are apt to conceive the religion to be diverse. Wherefore it were to be wished, that the whole Church of Christ were one as well in form of public worship, as in doctrine: and that as it hath but one Lord, and one Faith, so it had but one heart, and one mouth. This would prevent many schisms and divisions, and serve much to the preserving of unity. But since that cannot be hoped for in the whole Catholic Christian Church, yet at least in the Churches that are under the protection of one Sovereign Prince the same ought to be endeavoured.

It was not the least part of our late Sovereign King James of blessed memory his care, to work this uniformity in all his dominions: but while he was about to do it, it pleased God to translate him to a better kingdom. His Majesty that now reigneth, (and long may he reign over us in all happiness) not suffering his father's good purpose to fall to the ground, but treading the same path, with the like zeal and pious affection, gave order soon after his coming to the crown, for the framing of a Book of Common Prayer, like unto that which is received in the Churches of England and Ireland, for the use of this Church. After many lets and hinderances, the same cometh now to be published, to the good, we trust, of all God's people, and the increase of true piety, and sincere devotion amongst them.

But as there is nothing, how good and warrantable soever in itself, against which some will not except: so it may be that exceptions will be taken against this good and most pious work, and perhaps none more pressed, than that we have followed the service book of England. But we should desire them that shall take this exception, to consider, that being as we are by God's mercy of one true profession, and otherwise united by many bonds, it had not been fitting to vary much from theirs, our especially coming forth after theirs, seeing the disturbers of the Church both here and there, should by our differences, if they had been great, take occasion to work more trouble. Therefore did we think meet to adhere to their form, even in the festivals, and some other rites, not as yet received, nor observed in our Church, rather than by omitting them, to give the adversary to think, that we disliked any part of their service.

Our first Reformers were of the same mind with us, as appeareth by the ordinance they made, that in all the Parishes of this realm, the Common Prayer should be read weekly on Sundays and other festival days, with the Lessons of the Old and New Testament, conform to the order of the Book of Common Prayer

(meaning that of England; for it is known that divers years after we had no other order for Common Prayer). This is recorded to have been the first head concluded in a frequent council of the lords and barons professing Christ Jesus. We keep the words of the history; *Religion was not then placed in rites and gestures, nor men taken with the fancy of extemporary prayers.* Sure, the public worship of God in his Church, being the most solemn action of us his poor creatures here below, ought to be performed by a Liturgy advisedly set and framed, and not according to the sudden and various fancies of men. This shall suffice for the present to have said. The God of mercy confirm our hearts in his truth, and preserve us alike from profaneness and superstition. Amen.

No. XL

[1661.] *A Copy of his Majesty's Commission.*

Charles the Second by the grace of God King of England, Scotland, France and Ireland, defender of the Faith, &c. To our trusty and well beloved the most reverend father in God accepted Archbishop of York, the right reverend fathers in God, Gilbert Bishop of London, John Bishop of Durham, John Bishop of Rochester, Humphrey Bishop of Sarum, George Bishop of Worcester, Robert Bishop of Lincoln, Benjamin Bishop of Peterborough, Brian Bishop of Chester, Richard Bishop of Carlisle, John Bishop of Exeter, Edward Bishop of Norwich, and to our trusty and well beloved, the reverend Anthony Tuckney, D.D. John Conant, D.D. William Spurstow, D.D. John Wallis, D.D. Thomas Manton, D.D. Edmund Calamy, B.D. Richard Baxter, Clerk, Arthur Jackson, Thomas Case, Samuel Clark, Matthew Newcomen, Clerks, and to our trusty and well beloved Dr. Earles, Dean of Westminster, Peter Heylin, D.D. John Hacket, D.D. John Berwick, D.D. Peter Gunning, D.D. John Pearson, D.D. Thomas Pierce, D.D. Anthony Sparrow, Herbert Thorndike, D.D. Thomas Horton, D.D. Thomas Jacomb, D.D. William Bate, John Rawlinson, Clerks, William Cooper, Clerk, D. John Lightfoot, D. John Collings, D. Benjamin Woodbridge, and William Drake, Clerk, greeting.

WHEREAS by our declaration of the 25th of October last concerning Ecclesiastical affairs, we did (amongst other things) express our esteem of the Liturgy of the Church of England contained in the Book of Common Prayer; and yet since we find exceptions made against several things therein, we did by our said declaration declare we would appoint an equal number of learned divines, of both persuasions, to review the same: we therefore in accomplishment of our said will and intent, and of our continued and constant care and study for the peace and unity of the Churches within our dominions, and for the removal of all exceptions and differences, and the occasions of such differences and exceptions from among our good subjects, for or concerning the said Book of Common Prayer, or any thing therein contained, do by these our letters patents require, authorize, constitute, and appoint you the said, &c. to advise upon and review the said Book of Common Prayer, comparing the same with the most ancient Liturgies which have been used in the Church in the primitive and purest times. And to that end to assemble and meet together, from time to time, and at such time within the space of four calendar months now next ensuing, in the Master's lodging in the Savoy in the Strand in the county of Middlesex, or in such other place or places as to you shall be thought fit and convenient, to take into your serious and grave considerations the several directions and rules, forms of prayer, and things in the said Book of

Common Prayer contained, and to advise, consult upon and about the same and the several objections and exceptions, which shall now be raised against the same, and (if occasion be) to make such reasonable and necessary alterations, corrections, and amendments therein as by and between you, the said Archbishop, Bishops, Doctors, and persons hereby required and authorized to meet and advise as aforesaid, shall be agreed upon to be needful and expedient, for the giving satisfaction to tender consciences and the restoring and continuance of peace and unity in the Churches under our protection and government; but avoiding (as much as may be) all unnecessary abbreviations of the forms and Liturgy wherewith the people are altogether acquainted and have so long received in the Church of England.

And our will and pleasure is, that when you the said Archbishop, Bishops, Doctors and persons authorized and appointed by these our letters patents to meet, advise and consult upon and about the premises as aforesaid, shall have drawn your consultations to any resolution and determination which you shall agree upon as needful or expedient to be done for the altering, diminishing or enlarging, the said Book of Common Prayer, or any part thereof, that then forthwith you certify and present to us in writing under your several hands the matters and things whereupon you shall so determine, for our approbation; and to the end the same or so much thereof as shall be approved by us, may be established, and forasmuch as the said Archbishop and Bishops have several great charges to attend, which we would not dispense with, or that the same should be neglected upon any great occasion whatsoever, and some of them being of great age and infirmities, may not be able constantly to attend the execution of the service and authority hereby given and required by us, in the meeting and consultation aforesaid; we will therefore and hereby require you the said Dr. Earles, &c. to supply the place and places of such of the Archbishop and Bishops (other than the said Edward Bishop of Norwich) as shall by age, sickness, infirmity or other occasion be hindered from attending the said meeting or consultation (that is to say) that one of you the said Dr. Earles, &c. shall from time to time supply the place of each one of them, the said Archbishop and Bishops (other than the said Edward Bishop of Norwich) which shall happen to be hindered or to be absent from the said meetings or consultations, and shall and may advise, consult and determine, and also certify and execute all and singular the powers and authorities before mentioned in and about the premises, as fully and absolutely as such Archbishop and Bishops which shall so happen to be absent should or might do by virtue of these our letters patents, or any thing herein contained, in case he or they were personally present.

And whereas in regard of the distance of some, the infirmity of others, the multitude of constant employment and other incidental impediments, some of you the said Edward Bishop of Norwich, &c. may be hindered from the constant attendance in the execution of the service aforesaid, we therefore will and do hereby require and authorize you the said Thomas Horton, &c. to supply the place or places of such the Commissioners last above mentioned, as shall by the means aforesaid or any other occasion be hindered from the said meeting and consultations, that one of you the said Thomas Horton, &c. shall from time to time supply the places of each one of the said Commissioners last mentioned, which shall happen to be hindered or absent from the said meeting and consultations; and shall and may advise consult and determine and also certify and execute all and singular the powers and authorities before mentioned in and about the premises as fully and absolutely as such of the said last mentioned Commissioners,

which shall so happen to be absent, should or might do by virtue of these our letters patents or any thing therein contained, in case he or they were personally present. In witness whereof we have caused these our letters to be made patents, witness ourself at Westminster the 25th day of March in the thirteenth year of our reign.

*Per ipsum Regem.*

Barker.

No. XII.

*An Act for the Uniformity of Public Prayers, and Administration of Sacraments, and other Rites and Ceremonies; and for establishing the Form of Making, Ordaining, and Consecrating Bishops, Priests and Deacons in the Church of England. 13 and 14 Caroli II. c. 4. 1662.*

WHEREAS in the first year of the late Queen Elizabeth, there was one uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rites, and Ceremonies, in the Church of England, (agreeable to the Word of God, and usage of the Primitive Church) compiled by the Reverend Bishops and Clergy, set forth in one Book, intituled *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England*, and enjoined to be used by Act of Parliament, holden in the said first year of the said late Queen, intituled *An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments*, very comfortable to all good people, desirous to live in Christian conversation, and most profitable to the Estate of this realm, upon the which the mercy, favour, and blessing of Almighty God is in no wise so readily and plentifully poured, as by Common Prayers, due using of the Sacraments, and often preaching of the Gospel, with devotion of the hearers; and yet this notwithstanding, a great number of people in divers parts of this realm, following their own sensuality, and living without knowledge and due fear of God, do wilfully and schismatically abstain and refuse to come to their Parish Churches, and other public places where Common Prayer, Administration of the Sacraments, and Preaching of the Word of God is used upon the Sundays, and other days ordained and appointed to be kept and observed as Holydays: And whereas by the great and scandalous neglect of Ministers in using the said Order of Liturgy so set forth and enjoined, as aforesaid, great mischiefs and inconveniences, during the times of the late unhappy troubles, have arisen and grown; and many people have been led into factions and schisms, to the great decay and scandal of the Reformed Religion of the Church of England, and to the hazard of many souls: for prevention whereof in time to come, for settling the peace of the Church, and for allaying the present distempers, which the indisposition of the time hath contracted, the King's Majesty (according to his Declaration of the five and twentieth of October, one thousand six hundred and sixty) granted his Commission, under the great seal of England, to several Bishops and other Divines, to review the Book of Common Prayer, and to prepare such alterations and additions as they thought fit to offer; and afterwards the Convocations of both the Provinces of Canterbury and York, being by his Majesty called and assembled, (and now sitting,) his Majesty hath been pleased to authorize and require the Presidents of the said Convocations, and other the Bishops and Clergy of the same, to review the said Book of Common Prayer, and the Book of the form and manner of the making and consecrating of Bishops, Priests and Deacons; and that, after mature consideration, they should make such additions and alterations in the said Books respectively, as to them should seem meet

and convenient, and should exhibit and present the same to his Majesty in writing, for his further allowance or confirmation : since which time, upon full and mature deliberation, they the said Presidents, Bishops, and Clergy of both Provinces, have accordingly reviewed the said Books, and have made some alterations which they think fit to be inserted to the same ; and some additional Prayers to the said Book of Common Prayer, to be used upon proper and emergent occasions ; and have exhibited and presented the same unto his Majesty in writing, in one Book, entituled *The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England ; together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches ; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons.* All which his Majesty having duly considered, hath fully approved and allowed the same, and recommended to this present Parliament that the said Books of Common Prayer, and of the Form of Ordination and Consecration of Bishops, Priests and Deacons, with the alterations and additions, which have been so made and presented to his Majesty by the said Convocations, be the Book which shall be appointed to be used by all that officiate in all Cathedral and Collegiate Churches and Chapels, and in all Chapels of Colleges and Halls in both the Universities, and the Colleges of Eton and Winchester, and in all Parish Churches and Chapels within the Kingdom of England, Dominion of Wales, and town of Berwick upon Tweed, and by all that make or Consecrate Bishops, Priests, or Deacons, in any of the said places, under such sanctions and penalties as the Houses of Parliament shall think fit. Now in regard that nothing conduceth more to the settling of the peace of this nation (which is desired by all good men) nor to the honour of our religion, and the propagation thereof, than an universal agreement in the public worship of Almighty God ; and to the intent that every person within this realm may certainly know the rule to which he is to conform in public worship, and Administration of Sacraments, and other Rites and Ceremonies of the Church of England, and the manner how, and by whom, Bishops, Priests, and Deacons are, and ought to be Made, Ordained, and Consecrated :

II. Be it enacted by the King's Most Excellent Majesty, by the advice and with the consent of the Lords Spiritual and Temporal, and of the Commons in this present Parliament assembled, and by the authority of the same, that all and singular Ministers, in any Cathedral, Collegiate or Parish Church or Chapel, or other place of public worship within this realm of England, Dominion of Wales, and town of Berwick upon Tweed, shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the public and Common Prayer, in such order and form as is mentioned in the said book annexed and joined to this present Act, and entituled *The Book of Common Prayer, &c.* And that the Morning and Evening Prayers therein contained, shall upon every Lord's day, and upon all other days and occasions, and at the times therein appointed, be openly and solemnly read by all and every Minister or Curate, in every Church, Chapel, or other place of public worship within this realm of England, and places aforesaid.

III. And to the end that uniformity in the public worship of God (which is so much desired) may be speedily effected, be it further enacted by the authority aforesaid, that every Parson, Vicar, or other Minister whatsoever, who now hath and enjoyeth any Ecclesiastical Benefice or Promotion, within this realm of England, or places aforesaid, shall in the Church, Chapel, or

place of public worship belonging to his said Benefice or Promotion, upon some Lord's day before the Feast of Saint Bartholomew, which shall be in the year of our Lord God One thousand six hundred sixty and two, openly, publicly, and solemnly read the Morning and Evening Prayer appointed to be read by, and according to the said Book of Common Prayer, at the times thereby appointed; and after such reading thereof, shall openly and publicly, before the congregation there assembled, declare his unfeigned assent and consent to the use of all things in the said Book contained and prescribed, in these words and no other:

IV. I A. B. do hereby declare my unfeigned assent and consent to all and every thing contained and prescribed in and by the Book intituled *The Book of Common Prayer, &c.*

V. And that all and every such person who shall (without some lawful impediment, to be allowed and approved of by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such impediment, within one month after such impediment removed,) shall *ipso facto* be deprived of all his spiritual promotions; and that from thenceforth it shall be lawful to and for all Patrons and Donors of all and singular the said Spiritual Promotions, or of any of them, according to their respective rights and titles, to present or collate to the same, as though the person or persons so offending or neglecting were dead.

VI. And be it further enacted by the authority aforesaid, that every person who shall hereafter be presented or collated, or put into any Ecclesiastical Benefice or Promotion, within this realm of England, and places aforesaid, shall in the Church, Chapel, or place of public worship, belonging to his said Benefice or Promotion, within two months next after that he shall be in the actual possession of the said Ecclesiastical Benefice or Promotion, upon some Lord's day, openly, publicly and solemnly read the Morning and Evening Prayers, appointed to be read by, and according to the said Book of Common Prayer, at the times thereby appointed; and after such reading thereof, shall openly and publicly, before the congregation there assembled, declare his unfeigned assent and consent to the use of all things therein contained and prescribed, according to the form before appointed: and that all and every such person, who shall (without some lawful impediment, to be allowed and approved by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, (or in case of such impediment, within one month after such impediment removed,) shall *ipso facto* be deprived of all his said Ecclesiastical Benefices and Promotions, &c. [as in section v.]

VII. And be it further enacted by the authority aforesaid, that in all places, where the proper Incumbent of any Parsonage or Vicarage, or Benefice with Cure, doth reside on his Living, and keep a Curate, the Incumbent himself in person (not having some lawful impediment to be allowed by the Ordinary of the place) shall once (at the least) in every month, openly and publicly read the Common Prayers and Service, in and by the said Book prescribed, and (if there be occasion) administer each of the Sacraments, and other Rites of the Church, in the Parish Church or Chapel of or belonging to the same Parsonage, Vicarage or Benefice in such order, manner and form, as in and by the said Book is appointed, upon pain to forfeit the sum of five pounds to the use of the poor of the parish for every offence, upon conviction by confession, or proof of two credible witnesses upon oath, before two Justices of the Peace of the County, City, or Town Corporate where the offence shall be committed (which oath the said Justices are hereby empowered to administer) and in default of payment within ten days,

to be levied by distress and sale of the goods and chattels of the offender, by the warrant of the said Justices, by the Churchwardens or Overseers of the Poor of the said parish, rendering the surplusage to the party.

VIII. And be it further enacted by the authority aforesaid, that every Dean, Canon, and Prebendary of every Cathedral, or Collegiate Church, and all Masters, and other Heads, Fellows, Chaplains, and Tutors of or in any College, Hall, House of Learning, or Hospital, and every public Professor and Reader in either of the Universities, and in every College elsewhere, and every Parson, Vicar, Curate, Lecturer, and every other person in Holy Orders, and every School-master keeping any public or private School, and every person instructing or teaching any youth in any house or private family, as a Tutor or School-master, who upon the first day of May, which shall be in the year of our Lord God One thousand six hundred sixty-two, or at any time thereafter shall be Incumbent, or have possession of any Deanery, Canonry, Prebend, Mastership, Headship, Fellowship, Professor's place, or Reader's place, Parsonage, Vicarage, or any other Ecclesiastical Dignity or Promotion, or of any Curate's place, Lecture or School; or shall instruct or teach any youth, as Tutor or Schoolmaster, shall before the Feast day of Saint Bartholomew, which shall be in the year of our Lord one thousand six hundred sixty-two, or at or before his or their respective admission to be Incumbent or have possession aforesaid, subscribe the Declaration or Acknowledgment following, *scilicet* :

IX. "I A. B. do declare, that it is not lawful upon any pretence whatsoever to take arms against the King; and that I do abhor that traitorous position of taking arms by his authority against his person, or against those that are commissioned by him; and that I will conform to the Liturgy of the Church of England, as it is now by law established.—And I declare that I do hold there lies no obligation upon me, or on any other person, from the oath commonly called *The Solemn League and Covenant*, to endeavour any change or alteration of Government either in Church or State; and that the same was in itself an unlawful oath, and imposed upon the subjects of this realm against the known laws and liberties of this kingdom."

X. Which said Declaration and Acknowledgment shall be subscribed by every of the said Masters, and other Heads, Fellows, Chaplains, and Tutors of or in any College, Hall, or House of Learning, and by every public Professor and Reader in either of the Universities, before the Vice-Chancellor of the respective Universities for the time being, or his Deputy: And the said Declaration or Acknowledgment shall be subscribed before the respective Archbishop, Bishop, or Ordinary of the Diocese, by every other person hereby enjoined to subscribe the same; upon pain, that all and every of the persons aforesaid failing in such subscription shall lose and forfeit such respective Deanry, &c. and shall be utterly disabled, and *ipso facto* deprived of the same: And that every such respective Deanry, &c. shall be void, as if such person so failing were naturally dead.

XI. And if any School-master, or other person instructing or teaching Youth in any private House or Family, as a Tutor or School-master, shall instruct or teach any Youth, as a Tutor or School-master, before License obtained from his respective Archbishop, Bishop, or Ordinary of the Diocese, according to the Laws and Statutes of this Realm, (for which he shall pay twelve pence only) and before such subscription and acknowledgment made, as aforesaid; Then every such School-master, and other, instructing and teaching, as aforesaid, shall for the first offence, suffer three months' imprisonment without bail or mainprise;



and for every second, and other such offence, shall suffer three months' imprisonment without bail or mainprize, and also forfeit to his Majesty the Sum of five pounds.

And after such subscription made, every such Parson, Vicar, Curate and Lecturer, shall procure a Certificate under the Hand and Seal of the respective Archbishop, Bishop or Ordinary of the Diocese (who are hereby enjoined and required upon demand to make and deliver the same) and shall publicly and openly read the same, together with the Declaration or Acknowledgment aforesaid, upon some Lord's-day within three Months then next following, in his Parish-Church, where he is to officiate, in the presence of the congregation there assembled, in the time of Divine Service; upon pain that every person failing therein, shall lose such Parsonage, Vicarage or Benefice, Curate's place, or Lecturer's place respectively, and shall be utterly disabled, and *ipso facto*, deprived of the same; and that the said Parsonage, Vicarage or Benefice, Curate's place, or Lecturer's place, shall be void as if he was naturally dead.

XII. Provided always, That from and after the twenty-fifth Day of March, which shall be in the Year of our Lord God One thousand six hundred eighty-two, there shall be omitted in the said Declaration, or Acknowledgment so to be subscribed and read, these words following, *scilicet* :

'AND I do declare, That I do' &c. [as in section ix.]

So as none of the persons aforesaid, shall from thenceforth be at all obliged to subscribe or read that part of the said Declaration or Acknowledgment.

XIII. Provided always, and be it Enacted, That from and after the Feast of St. Bartholomew, which shall be in the year of our Lord One thousand six hundred sixty and two, no Person, who now is Incumbent, and in possession of any Parsonage, Vicarage or Benefice, and who is not already in Holy Orders by Episcopal Ordination, or shall not before the said Feast-day of St. Bartholomew be ordained Priest or Deacon, according to the Form of Episcopal Ordination, shall have, hold, or enjoy the said Parsonage, Vicarage, Benefice with Cure, or other Ecclesiastical Promotion within this kingdom of England, or the dominion of Wales or town of Berwick upon Tweed; but shall be utterly disabled, and *ipso facto* deprived of the same; and all his Ecclesiastical Promotions shall be void, as if he was naturally dead.

XIV. And be it further enacted by the authority aforesaid, That no person whatsoever shall thenceforth be capable to be admitted to any Parsonage, Vicarage, Benefice, or other Ecclesiastical Promotion or Dignity whatsoever, nor shall presume to consecrate and administer the holy Sacrament of the Lord's Supper, before such time as he shall be ordained Priest, according to the Form and Manner in and by the said Book prescribed, unless he have formerly been made Priest by Episcopal Ordination, upon pain to forfeit for every Offence the sum of one hundred pounds; (one moiety thereof to the King's Majesty, the other moiety thereof to be equally divided between the Poor of the Parish where the Offence shall be committed, and such person or persons as shall sue for the same by Action of Debt, Bill, Complaint or Information, in any of his Majesty's Courts of Record, wherein no Essoign, Protection or wager of Law shall be allowed;) and to be disabled from taking, or being admitted into the Order of Priest, by the space of one whole Year then next following.

XV. Provided, That the penalties in this Act shall not extend to the foreigners or aliens of the foreign reformed Churches allowed, or to be allowed by the King's Majesty, his Heirs and Successors in England.

XVI. Provided always, That no title to confer, or present by lapse, shall accrue by any avoidance or deprivation *ipso facto* by virtue of this Statute, but after six months after notice of such avoidance or deprivation given by the Ordinary to the Patron, or such sentence of deprivation openly and publicly read in the Parish Church of the Benefice, Parsonage or Vicarage becoming void, or whereof the Incumbent shall be deprived by virtue of this Act.

XVII. And be it further enacted by the authority aforesaid, That no Form or Order of Common Prayers, Administration of Sacraments, Rites or Ceremonies shall be openly used in any Church, Chapel, or other public place of, or in any College or Hall in either of the Universities: the Colleges of Westminster, Winchester, or Eton, or any of them, other than what is prescribed, and appointed to be used in and by the said book; and that the present Governor, or Head of every College and Hall in the said Universities, and of the said Colleges of Westminster, Winchester, and Eton, within one month after the feast of St. Bartholomew, which shall be in the year of our Lord One thousand six hundred sixty and two; and every Governor, or Head of any of the said Colleges or Halls, hereafter to be elected or appointed, within one month next after his election or collation, and admission into the same Government or Headship, shall openly and publicly in the Church, Chapel, or other public place of the same College or Hall, and in the presence of the Fellows and Scholars of the same, or the greater part of them then resident, subscribe unto the Nine and Thirty Articles of Religion, mentioned in the Statute made in the thirteenth year of the Reign of the late Queen Elizabeth, and unto the said Book, and declare his unfeigned assent and consent unto, and approbation of the said Articles, and of the same Book, and to the use of all the Prayers, Rites, and Ceremonies, Forms and Orders in the said Book prescribed and contained, according to the Form aforesaid; and that all such Governors, or Heads of the said Colleges and Halls, or any of them, as are, or shall be in Holy Orders, shall once at least in every quarter of the year (not having a lawful impediment) openly and publicly read the Morning Prayer, and Service in and by the said Book appointed to be read in the Church, Chapel, or other public place of the same College or Hall: upon pain to lose, and be suspended of and from all the benefits and profits belonging to the same Government or Headship, by the space of six months, by the Visitor or Visitors of the same College or Hall; and if any Governor or Head of any College or Hall, suspended for not subscribing unto the said Articles and Book, or for not reading of the Morning Prayer and Service, as aforesaid, shall not at, or before the end of six months next after such suspension, subscribe unto the said Articles and Book, and declare his consent thereunto, as aforesaid, or read the Morning Prayer and Service, as aforesaid, then such Government or Headship shall be *ipso facto* void.

XVIII. Provided always, That it shall and may be lawful to use the Morning and Evening Prayer, and all other Prayers and Service prescribed in and by the said Book in the Chapels or other public places of the respective Colleges and Halls in both the Universities, in the Colleges of Westminster, Winchester, and Eton, and in the Convocations of the Clergies of either Province, in Latin; any thing in this Act contained to the contrary, notwithstanding.

XIX. And be it further enacted by the authority aforesaid, That no person shall be, or be received as a Lecturer, or permitted, suffered, or allowed to preach as a Lecturer, or to preach, or read any Sermon or Lecture in any Church, Chapel, or other place of Public Worship, within this realm of England, or the

dominion of Wales, and town of Berwick upon Tweed, unless he be first approved, and thereunto licensed by the Archbishop of the Province, or Bishop of the Diocese, or (in case the See be void) by the Guardian of the Spiritualities, under his seal; and shall in the presence of the same Archbishop, or Bishop, or Guardian, read the Nine and Thirty Articles of Religion mentioned in the statute of the thirteenth year of the late Queen Elizabeth, with declaration of his unfeigned assent to the same; and that every person and persons, who now is, or hereafter shall be licensed, assigned, appointed, or received as a Lecturer, to preach upon any day of the week, in any Church, Chapel, or place of Public Worship within this realm of England, or places aforesaid, the first time he preacheth (before his Sermon) shall openly, publicly, and solemnly read the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, and then and there publicly and openly declare his assent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form before appointed in this Act; and also shall upon the first Lecture-day of every month afterwards, so long as he continues Lecturer, or Preacher there, at the place appointed for his said Lecture or Sermon, before his said Lecture or Sermon, openly, publicly, and solemnly read the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, at which the said Lecture or Sermon is to be preached, and after such reading thereof, shall openly and publicly, before the Congregation there assembled, declare his unfeigned assent and consent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders, therein contained and prescribed, according to the Form aforesaid; and that all and every such person and persons who shall neglect or refuse to do the same, shall from thenceforth be disabled to preach the said, or any other Lecture or Sermon in the said, or any other Church, Chapel or place of Public Worship, until such time as he and they shall openly, publicly and solemnly read the Common Prayers and Service appointed by the said Book, and conform in all points to the things therein appointed and prescribed, according to the purport, true intent, and meaning of this Act.

XX. Provided always, That if the said Sermon or Lecture be to be preached or read in any Cathedral or Collegiate Church or Chapel, it shall be sufficient for the said Lecturer, openly at the time aforesaid, to declare his assent and consent to all things contained in the said Book, according to the Form aforesaid.

XXI. And be it further enacted by the authority aforesaid, That if any person, who is by this Act disabled to preach any Lecture or Sermon, shall during the time that he shall continue and remain so disabled, preach any Sermon or Lecture; that then for every such offence, the person and persons so offending shall suffer three months' imprisonment in the common gaol without bail or mainprize; and that any two Justices of the Peace of any County of this Kingdom and places aforesaid, and the Mayor or other chief Magistrate of any City or Town Corporate within the same, upon certificate from the Ordinary of the place made to him or them of the offence committed, shall and are hereby required to commit the person or persons so offending, to the gaol of the same County, City, or Town Corporate accordingly.

XXII. Provided always, and be it further enacted by the authority aforesaid, that at all and every time and times when any Sermon or Lecture is to be preached, the Common Prayers and Service in and by the said Book appointed

to be read for that time of the day, shall be openly, publicly, and solemnly read, by some Priest or Deacon, in the Church, Chapel, or place of public worship where the said Sermon or Lecture is to be preached, before such Sermon or Lecture be preached; and that the Lecturer then to preach shall be present at the reading thereof.

XXIII. Provided nevertheless, that this Act shall not extend to the University-Churches in the Universities of this realm, or either of them, when, or at such times as any Sermon or Lecture is preached or read in the same Churches, or any of them, for, or as the public University Sermon or Lecture; but that the same Sermons and Lectures may be preached or read in such sort and manner as the same have been heretofore preached or read; this Act or any thing herein contained to the contrary thereof in any wise notwithstanding.

XXIV. And be it further enacted by the authority aforesaid, that the several good laws and statutes of this realm which have been formerly made, and are now in force for the uniformity of Prayer and administration of the Sacraments, within this realm of England, and places aforesaid, shall stand in full force and strength, to all intents and purposes whatsoever, for the establishing and confirming of the said book, intituled the Book of Common Prayer, &c. herein before-mentioned to be joined and annexed to this Act; and shall be applied, practised, and put in ure for the punishing of all offences contrary to the said laws, with relation to the book aforesaid, and no other.

XXV. Provided always, and be it further enacted by the authority aforesaid, that in all those Prayers, Litanies, and Collects, which do any way relate to the King, Queen, or Royal progeny, the names be altered and changed from time to time, and fitted to the present occasion, according to the direction of lawful authority.

XXVI. Provided also, and be it enacted by the authority aforesaid, that a true printed copy of the said book, intituled the Book of Common Prayer, &c. shall, at the costs and charges of the parishioners of every Parish-Church and Chapelry, Cathedral Church, College, and Hall, be attained and gotten before the Feast-day of St. Bartholomew, in the year of our Lord, one thousand six hundred sixty and two, upon pain of forfeiture of three pounds by the month, for so long time as they shall then after be unprovided thereof, by every Parish, or Chapelry, Cathedral Church, College, and Hall, making default therein.

XXVII. Provided always, and be it further enacted by the authority aforesaid, that the Bishops of Hereford, St. David's, Asaph, Bangor, and Landaff, and their successors, shall take such order among themselves for the souls' health of the flocks committed to their charge within Wales, that the book hereunto annexed be truly and exactly translated into the British or Welch tongue; and that the same so translated, and being by them, or any three of them at the least, viewed, perused and allowed, be imprinted to such number at least, so that one of the said books so translated and imprinted, may be had for every Cathedral, Collegiate and Parish-Church, and Chapel of Ease in the said respective dioceses and places in Wales, where the Welch is commonly spoken or used, before the first day of May, one thousand six hundred sixty-five; and that from and after the imprinting and publishing of the said book so translated, the whole divine service shall be used and said by the ministers and curates throughout all Wales within the said dioceses where the Welch tongue is commonly used, in the British or Welch tongue, in such manner and form as is prescribed according to the book hereunto annexed to be used in the English tongue, differing nothing in any order or form

from the said English book; for which book so translated and imprinted, the churchwardens of every of the said parishes shall pay out of the parish money in their hands for the use of the respective Churches, and be allowed the same on their account; and that the said Bishops and their successors, or any three of them at the least, shall set and appoint the price for which the said book shall be sold; and one other book of Common Prayer in the English tongue, shall be bought and had in every Church throughout Wales in which the book of Common Prayer in Welch is to be had by force of this Act, before the first day of May, one thousand six hundred sixty and four; and the same book to remain in such convenient places within the said Churches, that such as understand them may resort at all convenient times to read and peruse the same, and also such as do not understand the said language, may by conferring both tongues together, the sooner attain to the knowledge of the English tongue; any thing in this Act to the contrary notwithstanding; and until printed copies of the said book, so to be translated, may be had and provided, the form of Common Prayer established by Parliament, before the making of this Act, shall be used as formerly in such parts of Wales where the English tongue is not commonly understood.

XXVIII. And to the end that the true and perfect copies of this Act, and the said book hereunto annexed, may be safely kept, and perpetually preserved, and for the avoiding of all disputes for the time to come; be it therefore enacted by the authority aforesaid, that the respective Deans and Chapters of every Cathedral or Collegiate Church within England and Wales, shall at their proper costs and charges, before the twenty-fifth day of December, one thousand six hundred sixty and two, obtain under the great seal of England, a true and perfect printed copy of this Act, and of the said book annexed hereunto, to be by the said Deans and Chapters, and their successors, kept and preserved in safety for ever, and to be also produced, and shewed forth in any Court of Record, as often as they shall be thereunto lawfully required; and also there shall be delivered true and perfect copies of this Act, and of the same book, into the respective courts at Westminster, and into the Tower of London, to be kept and preserved for ever among the records of the said Courts, and the records of the Tower, to be also produced and shewed forth in any court as need shall require: which said books, so to be exemplified under the great seal of England, shall be examined by such persons as the King's Majesty shall appoint, under the great seal of England, for that purpose, and shall be compared with the original book hereunto annexed, and shall have power to correct and amend in writing any error committed by the printer in the printing of the same book, or of any thing therein contained, and shall certify in writing under their hands and seals, or the hands and seals of any three of them, at the end of the same book, that they have examined and compared the same book, and find it to be a true and perfect copy; which said books, and every one of them so exemplified under the great seal of England, as aforesaid, shall be deemed, taken, adjudged, and expounded to be good and available in the law to all intents and purposes whatsoever, and shall be accounted as good records as this book itself hereunto annexed; any law or custom to the contrary in any wise notwithstanding.

XXIX. Provided also, that this Act, or any thing therein contained, shall not be prejudicial or hurtful unto the King's Professor of the Law within the University of Oxford, for or concerning the Prebend of Shipton within the Cathedral Church of Sarum, united and annexed unto the place of the same King's Professor for the time being, by the late King James of blessed memory.

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# NOTES

1. At page 56, column 1, 154, the words "shall the Priests—say, Let us pray; for the whole Church is"
2. At page 72, column 154, the words "the words of the Lord" and "the words of the Lord" are changed to "the words of the Lord" and "the words of the Lord" in the Appendix, xix. 2.
3. At page 129, column 154, the words "the words of the Lord" are changed to "the words of the Lord" in the Appendix, xix. 2.
4. No. vi. 2. and xix. 2. of the Appendix to the "Prayers of the Church" are changed to "the words of the Lord" and "the words of the Lord" in the Appendix, xix. 2.

XXX. Provided always, that whereas the six and thirtieth article of the nine and thirty articles agreed upon by the Archbishops and Bishops of both provinces, and the whole Clergy in the convocation holden at London, in the year of our Lord, one thousand five hundred sixty two, for the avoiding of diversities of opinions, and for establishing of consent touching true religion, is in these words following: viz.

*That the Book of Consecration of Archbishops and Bishops, and Ordaining of Priests and Deacons, lately set forth in the time of King Edward the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordaining, neither hath it any thing that of itself is superstitious and ungodly; and therefore whosoever are Consecrated or Ordered according to the Rites of that Book since the second year of the aforementioned King Edward unto this time, or hereafter shall be Consecrated or Ordered according to the same Rites; We decree all such to be rightly, orderly, and lawfully Consecrated and Ordered.*

XXXI. It be enacted, and be it therefore enacted by the authority aforesaid, that all subscriptions hereafter to be had or made unto the said articles by any Deacon, Priest, or Ecclesiastical person, or other person whatsoever, who by this Act, or any other law now in force is required to subscribe unto the said articles, shall be construed, and taken to extend, and shall be applied (for and touching the said six and thirtieth article) unto the book containing the form and manner of making, ordaining, and consecrating of Bishops, Priests, and Deacons, in this Act mentioned, in such sort and manner as the same did heretofore extend unto the book set forth in the time of King Edward the Sixth, mentioned in the said six and thirtieth article; any thing in the said article, or in any statute, act or canon heretofore had or made, to the contrary thereof in any wise notwithstanding.

XXXII. Provided also, that the Book of Common Prayer and Administration of the Sacraments, and other rites and ceremonies of this Church of England, together with the form and manner of ordaining and consecrating Bishops, Priests, and Deacons, heretofore in use, and respectively established by Act of Parliament in the first and eighth years of Queen Elizabeth, shall be still used and observed in the Church of England, until the feast of Saint Bartholomew, which shall be in the year of our Lord God, one thousand six hundred sixty and two.



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#### ERRATA.

1. At page 50, column 1549, the Rubric, according to the Worcester copy, should be "then shall the Priests—say, Let us pray for the whole Estate, &c."
2. At page 72, column 1549, the words at the foot of the page "and learn both by thy punishment to amend our lives," are not in the Worcester copy, but were inserted from Whitchurche's Book, which should have been noticed *in loco*.
3. At page 129, column 1662, for the second "As in the office of Public Baptism," read ["See the Appendix, xix. 2."]
4. No. vi. 2. and xix. 2. of the Appendix to the Communion Service are subjoined at the end, see pp. 226, 227.

